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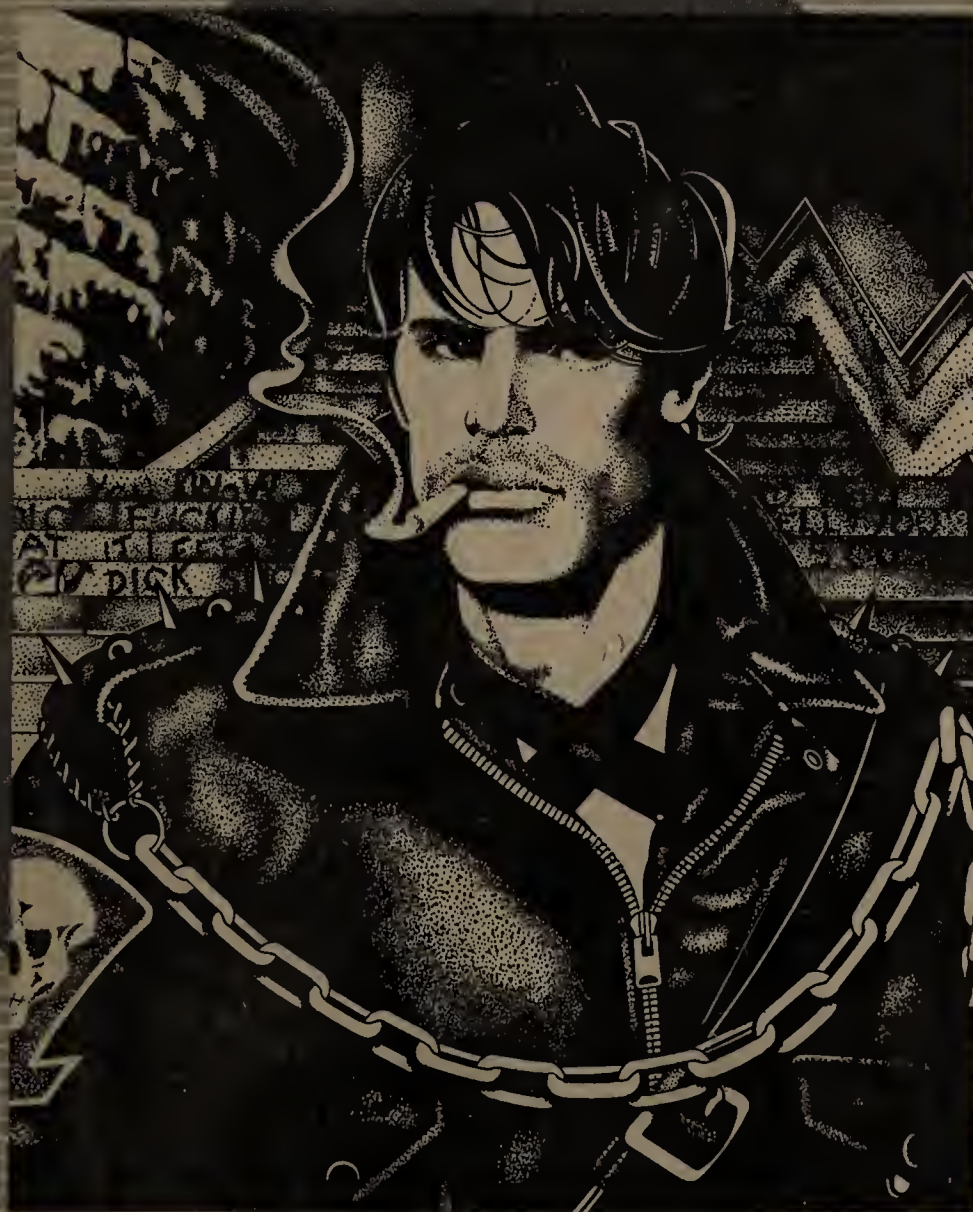
February 16, 1985

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Gay Community News

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The New
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February 16, 1985

'A' for Intolerance at Maine's Madison High

By Sue Hyde

MADISON, ME — High school social studies teacher Dave Solnitz couldn't have planned a more graphic lesson on bigotry and intolerance than that which has unfolded in past weeks here.

Solnitz had proposed a school program designed to educate students about discrimination against people of color, Jews, ex-prisoners, elderly people, poor people, disabled people, and gay men and lesbians. The faculty committee approved the idea in early January and "Tolerance Day" was born.

But the nuts and bolts of the program — presentations by persons from the aforementioned groups, including a lesbian activist — made some parents and administrators nervous. The Madison school board, by a 9-0 vote, cancelled the program on January 21, claiming the appearance of Dale McCormick, president of the Maine Lesbian and Gay Political Alliance and a delegate to the 1984 Democratic Convention, would threaten "safety, order and security" at the high school.

Apparently, the board feared McCormick's participation might cause some citizens to picket the school and perhaps, would trigger violence. But the 150 or so people who showed up at the January 21 school board meeting didn't mention security problems. One woman, quoted in the

Boston *Globe*, said, "It doesn't even enter my mind this being a prejudice thing. I cannot even relate being an Indian or Negro or handicapped with that. [Homosexuality] is a moral issue and young people shouldn't be exposed to this."

School administrators seemed to agree with this view. In the week preceding the board's move, Superintendent of Schools Robert Woodbury told Solnitz to remove McCormick from the panel of speakers. Woodbury later said that McCormick could stay on the panel, but Tolerance Day would run only half a day, nixing Solnitz's plan to have the Tolerance Day speakers visit classrooms in the afternoon.

Stymied by parents, administrators and the school board, Solnitz, on January 21, asked the Kennebec County Superior Court to issue a restraining order to allow the event to go on as he had planned it. A Maine Civil Liberties Union (MCLU) cooperating attorney, Jed Davis, presented Solnitz's argument that "safety, order and security were invalid reasons to revoke someone's rights of freedom of speech."

Judge Donald G. Alexander, in an eight-page decision, dated January 24, gave Solnitz's students their next lesson in the unanticipated unit on institutional heterosexism. Alexander upheld the board's cancellation of

Tolerance Day, saying gay men and lesbians have no "judicially enforceable" right to be protected from discrimination.

"The court cannot make a right of action that did not exist before, simply because plaintiffs present a very strong argument that public policy may have been violated," Alexander wrote.

Alexander also scolded the school board for its unsubstantiated safety concerns. And, giving the Maine State Legislature a broad cue, he wrote, "When the power of government sides with the voices of intolerance, it is a mighty force indeed."

Later that same day, the Chief Justice of Maine, Vincent L. McKusick, refused to reverse Alexander's ruling. So, for the time being, the "mighty force" of government and intolerance holds sway in Madison.

Solnitz will pursue a Tolerance Day program unsullied by demands of nervous administrators, parents and the school board. Solnitz, along with a female student and McCormick, filed a suit against the school board, asking that Tolerance Day be rescheduled and the "nothing be done to prevent it from happening," according to Jed Davis, the MCLU lawyer.

Davis told *GCN* he will argue that

his client's rights of free speech were violated when the board cancelled the program. "The teacher has the right to teach his subject in any way he sees fit. Solnitz submitted the program for approval. And he has the right to teach [about] intolerance and bigotry. And the student has the right to be taught and hear these ideas."

Davis said that McCormick's case is "not as strong," but he believes her right to free speech was likewise violated. "We argue that because the program was approved with the participation of a gay person, she had the right not to be prevented from participating because of who she was."

According to Solnitz, about 300 of Madison High's 400 students have signed a petition saying they want to be able to attend Tolerance Day and that they would welcome the participation of a gay person.

Solnitz told *GCN* that the idea of holding Tolerance Day came out of a discussion in one of his classes. A student suggested that a homosexual speaker address the class, in light of the murder of a Bangor man, Charlie Howard, by three Bangor High School students this past summer. But, for Solnitz, one gay speaker wasn't enough.

"I'm not interested in sensationalism," Solnitz said. "I wanted to deal with intolerance and abuse in our society as a whole, so I suggested we invite a group of people to come in: If we focused on homosexuality, we would see it out of perspective. I was glad, though, to have a person from the homosexual community come in and speak. I wanted the kids to see that she was a human being, not a many-headed dragon."

Dale McCormick has a very concrete reason for wanting to participate in Solnitz's Tolerance Day: "I think it's crucial for gay people to talk to kids of that age group. That's the age group that's harassing us and killing us, including Charlie Howard."

McCormick expressed her delight

at taking part in the suit to force the school board to allow the program to go on. "I'm honored," she said. "What better way for a girl to spend the day than to defend free speech in court?"

McCormick told *GCN* that the Maine Lesbian and Gay Political Alliance was reaping an unexpected publicity windfall for its 1985 edition of the state's gay rights bill. State lawmakers have defeated the bill four times, but in the wake of Charlie Howard's murder last summer and the Madison Tolerance Day furor, gay rights proponents will doubtless lobby energetically for the bill.

"The judge is setting the agenda for the Maine Lesbian and Gay Political Alliance," said McCormick. "He's as much as pled for a state gay rights bill . . . Legislators can now see a need [for the bill]."

McCormick cited supportive editorials in newspapers in Portland, Brunswick and Kennebec County. She said the Bangor *Daily News*, published in the town where Howard lived and died, opposed Tolerance Day in an editorial.

McCormick outlined a five-part lobbying plan to aid the bill's chances in the legislature, including informal teas for lawmakers in their home districts; anti-homophobia workshops for legislators at the Statehouse in Augusta; committees to solicit endorsements of the bill from religious groups and medical authorities; and the compilation of a violence and discrimination survey to document the need for the bill.

Meanwhile, back in Madison, the civics lesson for Dave Solnitz's students continues. Jed Davis observed that the cancellation of the program has had a far greater impact on the students than it would have had if it had gone on as originally planned.

"There are letters in newspapers all over the state, and most are supportive of the program," he said. "Even in the [Madison] school district, a lot

Continued on page 3

Defeat by Legislature Anticipated

NH Bill Would Ban Lesbian & Gay Blood

By Christine Guilfooy

CONCORD, NH — The New Hampshire state legislature is considering a bill which would make it a felony for a "homosexual" to donate blood in this state. The bill, HB79, introduced by Mildred Ingram (R-Acworth), has been reported out of the House Judiciary Committee with an unanimous recommendation that it be killed. The chairperson of the Judiciary Committee, Rep. Donna Sytek, told *GCN* she expects the bill will be defeated by the full House.

Entitled "Prohibiting Homosexuals from Donating Blood," HB79 says in part, "This bill makes any homosexual who voluntarily donates blood guilty of a class B felony.... The bill's purpose is to protect the state's blood supply from AIDS contamination." HB79 seeks to prevent both lesbians and gay men from donating.

Sytek termed the bill "discriminatory" and said, "In light of the new test available within the month, the bill is unnecessary." The committee voted 21-0 to oppose the bill.

Sytek explained that the committee did not have the option of killing the bill. "We can't kill the bill in committee. It has to have a hearing and be reported out on the floor.... I'm sure there will be a debate [and] am confident the committee's report will be upheld." When asked if she would vote against the bill when it came to the floor, she replied "absolutely."

Among those opposing the bill in the hearing before the committee, were Miles McCue, MD, the medical director of the Vt./N.H.

Red Cross Blood Services; Alan Towne, N.H. Red Cross administrator; Claire Ebel of the American Civil Liberties Union and representatives of the N.H. Feminist Health Center. Those testifying in favor of the bill were its author, Ingram, and its co-sponsors, Sen. Jack Chandler (R-Warner) and Sen. Eleanor Podles (R-Manchester).

Towne told *GCN* the Red Cross opposed the bill because they believe both the current guidelines and the soon to be implemented HTLV-III antibody test are adequate to safeguard the blood supply. (Red Cross chapters across the country implemented guidelines in March 1983 asking high-risk persons to refrain from donating. Gay men who have had any sexual contact since 1979, outside of a strictly monogamous relationship, have been asked to refrain from donating. The incubation period is now thought to be two years to two and one half years on average. However, some incubation periods have been reported to be as short as four months and as long as 62 months.)

Towne also told *GCN* there have been no transfusion-associated cases of AIDS in New Hampshire. Nationally, there have been 106 transfusion-associated cases of AIDS, exclusive of hemophilia cases. Towne said Ingram, who accused the Red Cross of looking for quantity rather than quality, did not consult the agency when drafting the bill.

Sytek told *GCN* that Ingram decided to author and introduce the bill after she had surgery which required a transfusion of 19 units

of blood. "She was terrified that one of the transfusions might be AIDS [infected]. She was aware that there was a prominent gay community at Dartmouth [where she had the surgery] and she thought some of the blood might come from somebody who had AIDS. She tried [unsuccessfully] to use blood from family members."

Sytek said Ingram testified that she had the surgery a year and a half ago and was told it would be two years before symptoms of AIDS would show up, if she had received infected blood. Ingram was quoted by the Manchester *Union Leader* as saying, "I still have six months to go. I've got my fingers crossed and praying."

The *Union Leader* also reported that Rep. Beverly Hollingworth (D-Hampton) asked Ingram why she didn't include in the bill other people who are at high risk. Replied Ingram, "One step at a time." Ingram was also quoted as saying, "It's time for normal people to act."

A class B felony carries a sentence of one to seven years and a fine of up to \$1,000. Members of the committee tried unsuccessfully to determine if the Red Cross could be considered accessory to a felony in the case of a "homosexual donation."

Ingram did not answer a phone call to her office by *GCN* and could not be reached at press time. There is no indication as to why lesbians were included in the bill. Lesbians are not a group at risk for AIDS.

— filed from Boston

DC Activists Fight Apartheid

By Jim Ryan

WASHINGTON, DC — Nine national gay and lesbian leaders were among 57 people arrested on Wednesday, February 6, at the South African Embassy here. Such arrests have become a daily event since November 21; part of an on-going campaign to bring pressure to bear on the South African government, the Reagan administration, and American corporations with interests in South Africa.

Among those arrested were Gil Gerald and Michelle Parkerson of the National Coalition of Black Gays; Jeff Levy of the National Gay Task Force (NGTF); Tom Chorlton of the National Association of Gay and Lesbian Democratic Clubs; Deacon McCubbin and Eric Rosen'hal of the Gay Rights National Lobby (GRNL); Chris Riddiough of the National Organization for Women (NOW); and local gay activists Franklin Kameny and Jeff Menzer. All were charged with violating a District of Columbia law that prohibits protests within 500 feet of a foreign embassy.

Others arrested included representatives of the Coalition

for a New Foreign and Military Policy, the Coalition for Democracy in Chile, and Artists Call, a group of artists whose work centers on issues involving Central America.

Gerald acted as spokesperson for the group, reading a short statement before joining in a vain attempt to enter the Embassy: "For decades, people in this country and all over the world, including lesbians and gays, have been outraged at the plight of Blacks in South Africa under the racist policy of apartheid, but far too many people dedicated their lives only to the causes and issues that were closest to them. Now there is growing awareness in America that there is an interconnection between oppression [on a] personal level and how it is experienced...because of race, gender, ethnicity, religion, age, education, sexual orientation, or class background.

The growing public activism in support of ending apartheid is part of the growing awareness that oppression in all its forms, including

Continued on page 3

News Notes

quote of the week

"AIDS seems mysteriously linked to [homosexuals], from all the reading I've done."

— Jeanine Graf, hosting a WEZE-AM Boston radio show about the television movie, *Consenting Adults*

national convention on racism

LOS ANGELES, CA — The National Association of Black and White Men Together (BWMT) will hold its 1985 convention July 15-20 in Los Angeles. The theme is "Brotherhood: the Issues, the Challenges...A Focus on Racism." The convention will open with a multi-ethnic reception and one of the twelve workshops will deal with institutionalized racism.

feminist braille press

MINNEAPOLIS, MN — The Womyn's Braille Press, Inc. produces feminist literature on tape and in Braille for women who are blind or otherwise disabled. WPB has a library of over 130 titles on four-track cassettes and regularly circulates many feminist periodicals on tape. A quarterly newsletter is available in Braille, inkprint, and on tape.

Subscriptions to WBP are on a sliding fee scale. For more information or for a literature catalogue in Braille or on tape, contact WBP, Box 8475, Minneapolis, MN 55408.

harasser quits

CAMBRIDGE, MA — In what Harvard University is calling a first in its history, a tenured professor here has resigned after he was charged with sexual harassment, according to the New York *Times*. Douglas A. Hibbs Jr., a professor of government, was charged in December by a woman who was a student in a seminar he offered at MIT. In addition, a woman who had been a junior member of Harvard's faculty and is now teaching at Columbia University had lodged an informal complaint against Hibbs.

In 1983, sparked by two other cases of sexual harassment in the government department, Harvard published a 100-page study on the problem. The study found that 40 percent of women at Harvard had been verbally or physically sexually harassed while at the University.

hot aids panic inspires harsh law

STOCKHOLM, Sweden — A Swedish government agency has recommended a new law to allow two-year prison sentences for people with AIDS who have sex with individuals who do not have the disease, according to the New York *Times*.

A spokesperson for the National Public Safety Board, which is pushing for the new law, said he anticipated official action later this year. The Board's report states that legal measures are the only way to prevent the spread of AIDS.

Eight Swedish people have died of AIDS and 200-300 others "have the symptoms" according to the spokesperson.

The report noted that most people with AIDS in Sweden are gay, but cited "a growing number of heterosexuals [who] had also been infected."

uc bans employers who discriminate

BERKELEY, CA — Accepting a proposal from the lesbian/gay campus network, the University of California has agreed to prevent private employers who discriminate on the basis of sexual orientation from using campus placement facilities. President David Gardner has notified the chancellors of the nine UC campuses of the policy. Chancellors must work out details of implementation with the University of California Lesbian and Gay Intercampus Network (UCLGIN) Nondiscrimination Project.

UCLGIN Nondiscrimination Project coordinator Robert Anderson described Gardner's action as "a major step toward the full implementation of the policy of nondiscrimination against lesbians and gay men that the UC Regents adopted in June, 1983."

Gardner's decision recognized the 1979 California Supreme Court ruling in *Gay Law Students Association v. Pacific Telephone and Telegraph* which determined that discrimination against "persons who identify themselves as homosexual" violates the California Labor Code. That decision applies to all private employers operating in the state.

Discrimination by employers using the placement centers on campuses was documented by a survey of students, and by written admission of several employers.

Gardner's action leaves unresolved the presence of military recruiters on campus. The military asserts that its practice of discrimination on the basis of sexual orientation is legal.

lesbian and gay health in the rockies

MISSOULA, MT — The first Annual Northern Rocky Mountain Lesbian and Gay Health Conference will take place at the University of Montana from April 12-14. The theme is specialized health care needs of lesbians and gay men, including mental health, sexuality and lifestyles, and substance abuse.

Proposals for workshops, panel presentations and papers are invited. All topics concerning lesbian and gay health will be considered, non-traditional as well as traditional methods.

Send abstracts to: O.I.M. Inc, P.O. Box 8896, Missoula, MT 59807, ATTN: Health Conference.

lesbian battering

WASHINGTON, DC — The Lesbian Task Force of the National Coalition Against Domestic Violence is calling for papers for an anthology on lesbian battering. The first priority is battered lesbians telling their own stories in narratives, poetry, fiction and/or artwork. The second priority is discussion papers on dynamics of violence in lesbian relationships, services for battered lesbians (support groups, therapeutic issues, individual advocacy, integration of heterosexual and lesbian women in shelters), self-defense, confrontation and accountability of batterers, confidentiality of individual vs. community involvement, police and court involvement, analysis of battering among lesbians.

Papers should be typed, double-spaced, and no longer than ten pages. Send to: Kerry Lobel, Arkansas Women's Project, 1601 Dennison, Little Rock, AR 72202.

title ix making a slow comeback

WASHINGTON, DC — Two bills to overturn the 1983 Supreme Court decision that narrowed the scope of federal antidiscrimination laws have been introduced, according to the Washington *Post*. The court's ruling in the case of Grove City, Pennsylvania took the punch out of the 1972 civil rights law banning sex discrimination by schools. The court said the government could deny federal funds to specific programs that discriminate against women, but not to an entire institution.

The measure supported by congressional civil rights advocates and civil rights groups would restore the law for educational institutions, as well as issues of discrimination in transportation, housing, and health.

The competing bill from the administration would apply to education only.

some steps

ANTWERP, Belgium — Two members of the European Parliament have introduced a proposal to that body, asking that the European Commission and Parliament member states take legislative, social and cultural steps to stop discrimination and violence against gay people. The proposal from Ms. Marijke Van Hemeldonck (Belgium) and Ms. Vera Squarcialupi (Italy) is a response to increasing assaults against gay people in a number of European countries. Specifically at issue were the ten murders and three suicides of gay people in Italy in 1984 alone and a recent assault in Bruges, Belgium.

In another move, Ms. Van Hemeldonck has gained approval for a "Special Enquiring Commission on the revival of fascism and racism" both in Europe and internationally. The Commission will study the expansion of fascist and racist movements, the links and relations between these movements, and the links between the revival of fascism and xenophobia and a worsening economic situation.

sex on parade

SAN FRANCISCO — The Human Rights Commission here has issued a resolution opposing government surveillance of consensual sexual conduct in bathhouses and sex establishments.

Based on a recommendation by the Lesbian/Gay Advisory Committee, the resolution states government regulation of consensual sexual conduct is a basic infringement of civil liberties, and opposes the use of funds for such regulation, and the expenditure of City funds before proper appropriation. \$50,000 was spent on surveillance prior to appropriation of funds and the Department of Public Health is proposing to continue surveillance with additional cost to be incurred.

The Human Rights Commission believes that due to the serious and costly nature of the AIDS epidemic, "All necessary funding should go for the research and education of the causes of AIDS, and on the best means of preventing the spread of AIDS, and on the best care of those who have AIDS."

international lesbian conference

COLOGNE, West Germany — The seventh International Lesbian Information Service (ILIS) Conference will take place in Cologne, April 4-8. The theme is, "The lesbian movement — where is it going — and how can we organize to get there...?" Send papers to ILIS, centre femmes, 5:BD St. Georges, CH — 1205 Geneve. To register for the conference, send name, organization, country, languages spoken, date of arrival and signature no later than March 15 to: Dt. Lesbenring, Postfach 501231, 5000 Köln 50, West Germany.

aaa is hip

MINNEAPOLIS, MN — The American Automobile Association of Wisconsin has decided to recognize alternative families in its fee structure, according to *OUT*. A spokesperson for AAA said, "We don't care if it's a couple of guys or a couple of women or if they're married or not. It's their business." Now anyone living in the same household as an existing AAA member may join the group for half price.

only 37% of s.f. gay men exposed to htlv-iii?

SAN FRANCISCO — A new study shows far fewer gay men have been exposed to HTLV-III than previously believed, according to the Bay Area *Reporter*. The \$3 million federal study indicates that the local exposure rate is 37 percent, while earlier studies calculated exposure at 65 percent.

Earlier studies, however, have been criticized for recruiting subjects among groups who had contracted venereal disease or hepatitis. The new study, which is still underway, uses "population-based, random sample" survey techniques.

Because San Francisco has the highest incidence per capita of AIDS, the fact that more than half of gay men here have not yet been exposed is encouraging.

Researchers hope their findings "will inspire additional public education efforts...and encourage homosexual men to...undertake other measures to limit their possible exposure to the AIDS virus."

the trial at last

BOSTON — Trial proceedings against two white men who assaulted an interracial couple at Jamaica Pond last Memorial Day Weekend will begin on February 15 at Suffolk Superior Court and will continue through the 22nd. The trial had been scheduled for January 7, but was postponed several times.

The Rainbow Coalition is organizing attendance at the trial. Anyone who can help out on any of the above dates should call 522-0006 or 522-7836.

bathroom bust, man commits suicide

ST. CATHARINES, Ontario — Thirty-two men were charged with 49 sex-related offenses after a police investigation into allegations of "unusual behavior" in the Fairview Mall here, according to the St. Catharines *Standard*. And one of the men charged has committed suicide. The investigation was prompted by complaints from mall shoppers that the men's washroom was serving as a place for homosexual encounters.

During the course of a week in December, the Niagara Regional Police hid video cameras over the ceiling of the washroom and recorded various sexual acts from masturbation to fellatio and "attempts at self-humiliation."

The police, however, did not make arrests until after Christmas "because of the tremendous impact it would have on the suspects' families." In January, the thirty-two suspects were telephoned by police and asked to come to the station where they were served with a summons and given a date to appear in provincial court. The police also released the names and addresses of the men charged which were then published in local newspapers.

Toronto members of the Metropolitan Community Church have protested the investigation and the publication of suspects' names and have picketed the regional headquarters of the Niagara Regional Police.

So far three men have appeared in court and pleaded guilty, receiving conditional discharges (the condition being that they not go back to the mall washroom) and probation for periods up to three years.

One accused man, Clarence Warren, has committed suicide. According to the *Niagara Falls Review*, after Warren returned from the police station where he had received the summons, he kissed his wife and children goodbye, drove to a nearby village and set himself on fire with gasoline while driving slowly. The other suspects appeared in court February 1 to enter their own pleas.

Apuzzo Resigns from NGTF

By Sue Hyde

NEW YORK — Virginia Apuzzo, executive director of the National Gay Task Force (NGTF), has resigned her post for personal reasons. Apuzzo will leave NGTF to become deputy director of the New York State Consumer Protection Board in Albany on March 18.

In a press release dated February 5, board of directors co-chairs Frances Hanckel and Paul Vandenberg noted that in her two and half years at NGTF, Apuzzo strengthened the organization and represented the gay and lesbian community nationwide.

Apuzzo frequently took to the road on behalf of the Task Force and to speak to local groups about issues affecting gay men and lesbians. Her itinerary included three trips to the Boston area; she spoke at a June, 1984 Faneuil Hall rally supporting passage of the city's human rights ordinance.

She testified before several congressional committees on the need for increased federal funding for AIDS research and support services to people with AIDS.

Apuzzo engineered two meetings with officials of the

Reagan administration to lobby for more AIDS funding and to push for a coordinated and thorough federal response to the AIDS epidemic.

At the more recent of the two meetings, on December 4, Apuzzo along with Jeff Levi, NGTF's Washington staffperson, and representatives of two other gay organizations met with Secretary of Health and Human Services Margaret Heckler and two staff-people. Discussion centered on concerns that the successor to the then just-resigned Assistant Secretary Edward N. Brandt maintain Brandt's policy of working closely with gay men and lesbians when making decisions which affect them. It was the first time a member of the President's cabinet met with representatives of gay and lesbian groups.

Apuzzo also encouraged gay men and lesbians to combat other kinds of societal oppressions besides homophobia, especially racism and sexism. At a November, 1984 Boston appearance, she said, "A movement that is truly accountable to the notion 'we are everywhere, we are



Virginia Apuzzo

everyone,' forces you to develop an objective that goes beyond the acquisition of a particular law or ordinance, but moves you toward dealing with the generic issue of oppression."

Apuzzo assumed the role of executive director of NGTF in October, 1982 when the organization was in financial disarray and

hampered by friction between the board of directors and the departing executive director. Apuzzo brought a high-profile, energetic and aggressive style of leadership to NGTF. She is credited with having rejuvenated the organization.

The board of directors will undertake a search for Apuzzo's successor. Jeff Levi is to assume

the duties of acting executive director on March 18.

Apuzzo told *GCN* that she is leaving NGTF to be in closer proximity with an ill family member who lives near Albany. She said she plans to continue fundraising activities for NGTF and expects to remain involved in gay and lesbian politics.

Intolerance

Continued from page 1

of people are speaking out. There's a movement to replace school board members who voted against it. And students can see that a teacher is willing to put himself out for an idea which makes him unpopular with the administration."

Davis sees valuable lessons to be learned in court, too. "I'm hoping that students will come to court and

see Dave Solmitz fighting for his and their rights and see how disputes can be resolved peacefully. It would be a wonderful object lesson."

Davis said he hopes the matter will be resolved in about six weeks in time for the class of '85 to attend Tolerance Day should the court rule in Solmitz's favor.

— filed from Boston

Apartheid

Continued from page 1

racism, must be dealt with as a generic issue. We are indeed compelled to make the assertion with all people who yearn for freedom and justice that none of us will be free until all of us are free. We will not experience the full meaning of freedom unless apartheid and other injustices in South Africa are also brought to an end."

Gerald said that his organization and others hope to devote their future efforts to increasing awareness in the gay and lesbian community of those American corporations that have financial interests in South Africa and the consumer goods these companies produce.

United Employee Reinstated

By Christine Guilfoyle

CHICAGO, IL — A United Airlines flight attendant who was forced from his job because he has AIDS has won the right to reinstatement.

Gar Traynor, who was placed on a medical leave of absence in June 1983, won the right to reinstatement when his case was submitted to binding arbitration. Traynor was summarily placed on leave when United learned he had AIDS.

The arbitrator, Martin Wagner, a member of the National Academy of Arbitrators and a professor at the University of Illinois, ruled that the airline was incorrect in characterizing attendants with AIDS as health hazards to themselves and the flying public.

In his decision, Wagner considered expert medical testimony, including letters of support from James Curran, head of the Centers for Disease Control's AIDS Task Force; Marcus Conant, the director of the AIDS Clinical Research Center of the University of California, San Francisco; and Traynor's personal physician, Ronald Mitsuyasu of the UCLA Medical Center.

Although United maintained

they were primarily concerned about food handling, the company did not offer Traynor an alternate position with the airline.

A similar case involving another attendant with AIDS, Bruce Hall, is also in arbitration, although Pat Friend of the Flight Attendants Union said she believed the Traynor decision would apply to Hall's case as well. Hall is from Chicago while Traynor currently lives in San Francisco.

Traynor told *GCN* that the award was made on January 7 but he has not yet received official written confirmation. However, a United supervisor has contacted him by phone, acknowledging the decision. He is eligible for immediate reinstatement, as well as back pay, vacation and sick days accrued from June 28, 1983.

When asked if he would return to work, Traynor said, "I was fighting for the right to go back. But a lot of things have changed." Because of his treatment regimen, he indicated it was unlikely he would return to work.

— filed from Boston

In the Life in Nicaragua

The following article appeared in the September 1984 issue of *Siegesäule*, a monthly gay magazine published in Berlin (*Siegesäule*, Bülowstrasse 17, 1000 Berlin 30, West Germany). It is reprinted here with the permission of the editors.

Michael Ostwald

LEON, Nicaragua — Caribbean nights — the sun hovers on the horizon, a breathtaking spectacle that appears daily here in Nicaragua. We enjoy the mild air along the walk to a small park, the cruising area in Leon. A small green area, perhaps 40 by 80 yards, obscured by a dense growth of tropical plants. Outdoor cruising.

Just a few weeks ago, Reinhold and I hadn't believed we would find the signs of an emerging gay scene in this country. Here, where people live under a strong Catholic tradition; here, where until five years ago all political opposition and many social groups were persecuted, jailed, tortured and murdered, and where the population today finds itself in the backyard of U.S. power politics and the repressive policies of Ronald Reagan.

Of course, openly gay behavior has always been shunned here, a consequence of three centuries of Spanish colonialism with its traditional sex roles and enforced reproductive and sexual morality. The Yankee presence in the last hundred years certainly did nothing to alter this, save by introducing prostitution to Nicaragua.

The first thing that struck me about the people of this country was the enormous *machismo*, the oppressive relationship of men to women. It's a relationship the men, particularly those of the older generation, have not come fully to understand; it has driven many to drink, with all of the negative consequences.

With the beginning of the Sandinista era, the social picture began to change. Because more than half the population is under the age of 20, a thorough break with the past took place. This age distribution is a result of the gruesome strategies of repression and extermination practiced by the Somoza National Guard; shortly before the collapse of the regime, Somoza's soldiers bombed entire sections of the city and shot, as a potential enemy, every young per-

son over the age of thirteen who hadn't escaped or hidden.

It was precisely these young people whose fight carried the revolution to success and who now bear responsibility for the new society. To a certain extent, the rapid emancipation of women bodes well for the increasing emergence and toleration of gay people. Not without pride, it was explained to us that the greatest successes of the Sandinista guerrillas were accomplished with the help of many gay people. It seemed possible, and perhaps it was an explanation for the absence of repressive laws and regulations, like Paragraph 175 in Germany or a corresponding policy in Cuba.

At the same time, we shouldn't underestimate the enormous economic and above all military problems in the country and along its borders. It's precisely these problems of defending the country against the counterrevolution by former Somocistas that determine the life and affairs of Nicaragua's people. As long as the question of their country's very existence confronts them daily, the people of Nicaragua simply don't have the time to deal with less urgent problems.

A group of North American lesbians and gay men, recently returned from a cotton harvest, had discussed homosexuality with the Nicaraguans and agreed with these observations. For three weeks, their work brigade had picked cotton just eight miles from the Honduran border. They felt accepted as gay people by the other *brigadistas*, as well as by the Nicaraguans, although the Nicaraguans maintained there were no homosexuals in their country, and therefore no discrimination. But the *brigadistas* had the impression that these people's ignorance could be broken through, that there was a potential for change. A gay liberation movement, were it to be organized, could have success in a foreseeable future.

Our visit to the park led to conversations with two gay men, and because I was very curious about life in Nicaragua, we walked over to a nearby restaurant. We sat and talked over domestic beers (not bad) about local gay life with Fredy, a young teacher, and Jorge, who described himself as an apolitical artist.

There are no cafes or bars here.

And to take a friend home, to be able to spend an uninterrupted night together, is just not possible. Because of the crowded living conditions, and because most of the rooms are really just partitioned areas, there are no secrets from neighbors or family.

There remain only a few undisturbed spots in the city, mostly ruins, where sexual needs can be met. Yet, under Somoza, things were much more difficult and dangerous. Today the fear of persecution is gone, but still no one dares to be public. It's like a small town: too many acquaintances, too much gossip. All that's left for making contact are the parks, at which 14-year-olds sometimes turn up. How many gay people are there here? Perhaps forty that they know of. But surely there are more.

What else has changed? Oh yes, the gay porn films from the United States don't come here anymore. "And that's just fine, because the Yankees are the enemies of mankind," Fredy assured us, with conviction.

It's unfortunate that we had too little time remaining to delve any further into the gay life of Nicaragua. Our experience was just an accident addition to a political, informational and advisory visit by our eight-person delegation. Until this encounter, our experiences were more along the lines of conversations with government officials and tours of various projects. That had its practical result: we assisted with a construction project for disadvantaged children in Leon, a city of approximately 100,000 residents.

But we understood one other thing: the freedom of Nicaragua means also the potential for, and thus far, the actual emergence of gay people in the country. On that basis alone, Nicaragua deserves all the moral, political and financial support we can provide for its reconstruction as a third-world country, independent of the superpowers.

This trip took place in April 1984. My special thanks to Reinhold Grün, who interpreted the conversation with Fredy and Jorge and thus made this account possible.

— Translated from the German by Larry Goldsmith

Community Voices

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPOCED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

female perpetrators and misogyny

Dear *GCN*:

I appreciated Andrew Magee's letter (*GCN*, Vol. 12, No. 29) in response to the interview I conducted with male incest survivors in the preceding issue. His placement of incest into the context of "adulthood," or general oppression and disregard of young people, is an interesting contribution to our understanding of why abusive incest happens in the first place and is then "overlooked" by the perpetrator's fellow adults.

I was also interested in what Magee had to say about female perpetrators. The subject of perpetration was mentioned briefly in a section of the interview unfortunately cut for lack of space. In that discussion we mentioned that while some women do sexually abuse children, it is statistically much more common for men to do so. (This is at least true in the cases coming to light so far; of course, these numbers may be skewed somewhat if, as Magee suggests, female perpetrators are more inclined to abuse infants or very young children, since such cases are less likely to be reported than are cases involving older children who can talk and have contact with other adults. And in fact I heard a revision this month of the oft-quoted statistic that 97 percent of abusers are male; Linda Sanford, a feminist author and therapist who has worked extensively with child and adult survivors of incest and has also led groups for adult perpetrators, now estimates that at least 15 percent of abusers are female.) While I think this whole issue needs to be studied further, the facts as we now know them indicate that an overwhelming majority of perpetrators are men. We speculated that this might be because, given patterns of male and female socialization and the oppression of women, men tend to act out their distress on others while women have a tendency to internalize it.

That women abuse less frequently in no way lessens the damage done when they do abuse. I respect Magee's courage in speaking out about his own experiences — it was in that spirit that I conducted the interview — and I don't intend to invalidate or minimize his pain or his thinking. However, I do feel that his letter leaves an impression I believe to be false: first of all, that women abuse as frequently as men, and secondly, that abuse by women helps account for sexism and hatred of women in this society. I wouldn't entirely disagree with his suggestion that "incest via female perpetrators be studied as one possible source of misogyny" (though how justified feelings of anger or hatred toward one woman would get generalized into such feelings toward a whole gender would need to be explained). But "Ted" and Ferreira and I made the point in the interview that *bonding between men and fear of men by men*, which then gets displaced onto someone weaker (i.e., female) are major sources of misogyny, and I believe these are more significant. Men as a class have power in this society relative to women, just as adults have power relative to children. "Adulthood" and sexism reinforce each other in this case; women as adults may on some occasions abuse children, but when men abuse they have power and permission to do so not only as adults but *as men*.

Magee points out that abusive incest stems from adult distress. I believe the massive distress about sexuality felt by both men and women in this society is a product of sexism, and that it is therefore in the interests of all female and male survivors of sexual abuse — as well as all survivors of homophobia, another major distress pattern — to struggle against the oppression of women and of children.

Sincerely,
Pam Mitchell
Cambridge, MA

making sense

Dear *GCN*:

What a service news staffer Urvashi Vaid provides to *GCN's* readership!

Vaid's reportage of the Supreme Court's hearing on the anti-gay Oklahoma law made the issues understandable to me. In this and other articles, Vaid successfully cuts through the bureaucratess to inform the community just what's at stake and by whose standards the issues will be resolved. In my personal framework of the lesbian/gay community, it is chroniclers like Vaid who best help me understand our struggles in society and who contribute mightily to my sense of gay empowerment.

XOX,
Carl Goodman
San Francisco, CA

anti-drag intolerance

Dear *GCN*:

I'm writing you to express my anger over a recent incident at Chaps. During a recent T-dance at Chaps, a group of very close firends gathered to celebrate a friend's birthday. This celebration was dampened by the management of Chaps. A doorman at the request of the management (Joe Kirby) asked someone from the group to leave. Not because he was rowdy or breaking a written law but because he was dressed differently. You see this friend happened to dress in drag for the occasion. The management doesn't tolerate drag queens in their establishment.

Being a member of the gay community for close to ten years, I'm appalled by this type of prejudice. We ask and demand tolerance from others when it comes to our lifestyle, yet we tolerate little difference within our own lifestyle. Whether you are into leather or drag, shouldn't we be allowed to pursue our own pleasure as long as it doesn't infringe on others' rights?

I should add that not only ws our friend asked to leave, but when the management was asked why other drag queens were allowed to patronize the bar, Mr. Kirby's reply was "they have been coming to Chaps since day one." Personally I think it's because they are associated with Evan. I guess it's who you know!

I have been a long time patron of Chaps and now I question whether I want to patronize a place with such intolerance for our own.

A Concerned Reader
Boston, MA

like giant cats

Dear *GCN*:

Ending each day in this my "temporary world" is more ordinary than might be thought. It is not done to the moans and cries of fellow prisoners or to the cracking of whips as was once the standard in most prisons, but rather it is done to the constant buzz of conversation, the laughter and the cynicism of one hundred talkative women. I refer to this prison as my "temporary world" because to me it is a place where I must reside for a set amount of time until the Judicial System lets me out.

For me it's easiest to keep all other places and all other loved ones isolated in my mind, almost saving them for the time when I am reunited with their "worlds" and their affections. Almost like a child saving the best goodies for last. Something to look forward to. Something to count on. That is the mainstay of my and many other women's existence here, within these walls. Whether it is a walk down to the lunchroom, or a wait in the mail line, something to look forward to. You see it's not just the fact of another meal, oh by no means, it's the trip down.

Here, women live and work, each in their own way. Some exist only with negative and cynical thoughts to sustain them. Word of mouth, rumors, assumptions, "ambulance chasers," filling the gap; passing time. Other women keep to themselves trying their best to utilize their time in a constructive way; that, I believe, is the key to living in this uncommon environment.

But some women keep to themselves, to the point of keeping inside themselves emotions and apprehensions that would be better expressed openly, aired out! Fears, apprehensions are factors of prison that are startling and prevalent; a part of my existence, a part of every woman's daily thoughts.

There are facades and masks worn here and they conceal something far too deep, something far too complicated to be seen, even after removing the mask. A treacherous woman, cynical and unfeeling, sarcastic and hateful; the toughest, ugliest mask . . . the deepest fear. A verbal confrontation, a physical fight; why? A question that is usually answered quickly: games. Though there are no firearms and explosives in here, the mental humiliation, the compromising sexual encounters, the roleplaying, the games, are far more destructive, far more detrimental to the human spirit. And the officers, these "seasoned" figures of authority, are not exempt, not at all.

Privacy? A myth? A piece of history? A dream? These walls are made of concrete and steel, but at night when you're observed hourly, or even more frequently, in whatever mood you're in, your thoughts are invaded.

Like giant cats I've seen in a zoo, separated from their keepers, we pace, wandering, hurting, confused by our environment, longing for the open country of our birth, vengeful, sad.

I am fortunate. Sleep comes to me, storing that energy is much needed to feed my spirit each day, resting in order to play the never-ending game as an unwilling and helpless participant. Suspended in sleep, a most welcome and sought-after calm.

Six a.m. A sound from 90 doors electronically opening, comparable to the sound of several machine guns; then one, two, three, then more voices; gradual, edging . . . laughter, a shout. A blaring loudspeaker summons workers. I'm awake. The cycle repeats; another day.
C.J. Muldoon
Box 500 — 48793
Canon City, CO 81212

a minneapolis literary cabal?

Dear *GCN*:

In his review of *The James White Review* (*GCN* 12/29/84), Bill Leubrie refers to the editors' "bad habit of slipping little pieces of their own into every issue." Perhaps this "bad habit" will be more understandable to *GCN* readers when they learn that the *Review* is a perfect example of what John Rechy complained of in "The Ghettoization of Gay Art" (*Advocate*, 3/20/84).

The three original members of the *Review's* editorial board are members of a cult that is centered around a small consciousness-raising group in Minneapolis. The doctrines of this cult are that gays should abandon politics and concentrate solely on building our gay pride. They thus make gay pride an interior, mystical state, ignoring the hard fact that if a police officer or queer basher's club smashes your brains out, you will no longer be capable of enjoying this mystical enlightenment. The group also holds that gays should not defend themselves against physical attack. They denounce those of us who hold that gays must organize themselves politically to obtain our freedom as "pigs." The founder of the cult boycotted the memorial march for Harvey Milk in San Francisco, because he felt we should have been marching for Milk's lover who had committed suicide some time ago.

To date, the only political pieces published by the *Review* have been ones that espouse the political line of this bizarre cult, such as a "Rage Letter" in the first issue and two entries from Phil Willkie's *Journal* in two subsequent issues. Mr. Willkie is one of the editors of the *Review*. I know of at least two submissions that espoused opposing points of view that they have not printed. They refused to print several excerpts from a novel which satirized the stupidities of various local gay and lesbian leaders and portrayed gays using violence to defend themselves and *winning* in a future, science fictional setting. Another local author submitted a piece about a clerk in an adult bookstore during a vice squad crackdown which, in my judgment, is at least as good as anything that I can recall appearing in *Christopher Street*. It has yet to see the light of day between the pages of *The James White Review*. And after this, they have the gall to complain about not receiving enough submissions from local writers.

It is unlikely to have just happened that the only political pieces of sufficiently high quality to merit publication in *The James White Review* just happen to reflect the cult views of the editors. If you changed just one word of John Rechy's characterization of the gay presses and periodicals, you would have an apt description of the *Review*: "they create tiny 'fiefdoms' ruled by self-defined doctrines of 'political correctness' or more often, 'political chic' — friends sharing opinions, a magazine's masthead and a cottage in northern Minnesota." With the substitution of "in northern Minnesota" for "on Fire Island," the characterization is perfect.

It is the right of this political cult to put out a magazine espousing their views and excluding all other views but the readers of *GCN* should be aware that this is what *The James White Review* is.

Sincerely,
Robert Halfhill
Minneapolis, MN

big apple hypocrisy

(*GCN received a copy of this letter to New York City Mayor Ed Koch. — Ed.*)

Dear Mayor Koch,

I have a number of letters from you thanking me for my letters supporting many of your positions. I believe in support when support is due.

However, I don't like hypocrisy.

It has taken a lot of courage for you to speak as openly and forcefully as you have in favor of EQUAL rights for same-sex-oriented citizens. I have commended you for this in the past.

Your stand against the Salvation Army, and especially against the Catholic church and their strident anti-homosexual bigotry is likewise commendable and courageous, as I have told you in the past.

I was SHOCKED, therefore, to find that you honored Archbishop O'Connor with your presence at his Christmas Eve service — an occasion he was *quick* to take advantage of in his remarks.

This seems like you are saying to him — "I'm challenging your homophobic disregard for equal treatment of all persons, but don't take me seriously about it." Sort of like 'fraternizing with the enemy'?

With all the Catholic parishes in the New York City area, surely you could have celebrated Christmas Eve somewhere other than Archbishop O'Connor's very own cathedral.

I'm dismayed, disappointed and disillusioned. If you are really serious about your stand against discrimination, and about your support of equal rights for same-sex-oriented persons, then I do hope you will show this support by NOT supporting those who are so blatantly against these principles of fairness.

Jim Cooper
Paramus, NJ

GayCommunityNews

Cover illustration by Rex

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Rivendell Marketing, 666 6th Ave., New York, N.Y. 10010, (212) 242-6863
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Community Voices

monogamy at the forum

Dear *GCN*:

Donna Turley's report on the Black Rose forum, *Controversial Expressions of Sexuality*, presents a distorted picture. She begins by misstating the title of the forum and misspelling my name.

Unfortunately, she didn't disagree with or attempt to refute anything I said. But her description of my remarks bears little resemblance to what I said about monogamy. She says: "It is ironic that a woman was chosen to argue in favor of a subject whose promotion has been traditionally assigned to women whose economic means of existence has historically been bound by marriage and the family."

First, I wasn't "chosen." My interest in speaking on monogamy was the building block around which the rest of the forum grew. More importantly, it's ironic Ms. Turley saw my subject in such a limited, traditional way when, in fact, I spoke about relationships outside marriage, without economic dependence, that don't necessarily demand sexual exclusivity, and in which the participants can be either homosexual or heterosexual.

She says I concentrated on the "failures of non-monogamy and how time considerations make monogamy easier and non-monogamy frustrating." She neglects to mention my central point that "people do things, sexual and otherwise, for their own reasons." I mentioned fourteen reasons that draw people to sex and said, "I believe the scope of the list strongly implies that the style of sexual activity we choose depends in large part on just which needs and desires we seek to satisfy."

I went on to discuss the influence of extraversion and introversion on an individual's choice of sexual style, the roles age and sexual experience play, and the difficulties people in our society have, especially men, in opening up to be vulnerable with others.

Turley says I "questioned whether non-monogamy is really radical behavior." Her statement is grossly misleading. I said: "I believe there are appropriate reasons for some people to reject monogamy as a sexual style. But I've seen some people reject it for what seem inappropriate reasons." Then I listed several reasons which I believe fall into that category, one of which is "to be so desirous of our peers' approval that we fairly automatically accept the currently favored mode of behavior" in the radical sub-culture. I asked if *that* was radical behavior.

Turley makes a crucially important point when she says the relative lack of "challenges" to Hoffstein and me was indicative of the audience's refusal to give serious consideration to women and their sexuality. I would have used the words "questions and discussion" instead of "challenges" but even so her point is of the utmost importance.

Most of the audience discussion was around the issue of AIDS and safe sex. Since AIDS is a life-threatening disease that looms over people in a very immediate sense, it's very understandable that a seemingly disproportionate amount of the discussion should have been about this subject. The lack of discussion about Beryl's and my talks didn't completely come from a frivolous attitude toward women's sexuality.

Turley commented, "Despite the so-called controversial nature of each topic, the question and answer period at the end proved the new sexual enlightenment had not dawned during the two hours." This statement contains only sarcasm with no real cognitive content. And her last point, that nothing is more radical than lesbianism is a narrow viewpoint lacking in both understanding and respect for others' radical visions.

The saddest aspect of Ms. Turley's review is the absence of any awareness of the spirit in which the forum was presented. Despite some problems, we believe the forum was an important, exciting, liberating and successful undertaking, and the enthusiasm of most of the 150 people who attended gives testimony to our evaluation. One of the primary sources of oppression for all of us who live outside the mainstream is the relative lack of opportunity to present and listen to controversial ideas. Although I have problems with certain things all three other speakers said, I feel I grew in empathy and understanding by listening to them.

But the most lasting benefit from that evening for me was the excitement I continue to feel from being in a room with so many people who are willing to listen to, consider and sometimes put into practice, radical ways of living for the sake of improving their own lives and pleasure. I find one of the scariest things about getting older is the tendency of most of us to settle in our ways and avoid experimentation or seriously considering new ideas. Because our forum was the opposite of that, being there made me feel very alive.

Ann Kotel

For the Black Rose Collective
Cambridge, MA

they love snow white

Dear *GCN*:

Hi, Friends! This is just a note to say Much-Gay-Me (Holly) and my straight brother (Tibor) loved the story "Snow White Tells All." It was so funny. Thanks for giving us smiles. Susie Day is very gifted.

Holly (& Tibor) Hutteringer
Toronto, Canada

presbyterians see the light

Dear *GCN*:

Gay liberation will be complete when our main-line churches repudiate their persecution of gay people extending over the past 700 years and when gay people participate with full equality in these churches. Christian churches have been the prime institution rationalizing and organizing homophobia in Western culture. Thus it is news when any significant church group confesses to this evil, when its members probe their own homophobic attitudes and then openly embrace gay people as members and even as leaders, including celebrants at regular communion services.

Christ Church, Presbyterian, in Burlington, Vermont, has done just this. Over the past two years, CCP has looked at the issue of injustice towards lesbians and gaymen and the larger theological questions around spirituality and sexuality. Last spring, the Church unanimously adopted a "More Light" statement. In addition to specific actions and pledges, the statement said:

"As Christians in community with one another, we members and participants of CCP understand ourselves to be engaged in a journey which involves both inward growth and healing and outward actions for justice. As individuals we are diverse in many ways, including our lifestyles and sexual orientations, yet we know that we are all one in God and members one of another. We believe that our incarnate God affirms the essential value and dignity of our body-selves and calls us to search for deeper understanding of ourselves and our sexuality."

"We confess that we often find it difficult to respond to God's call to action, reflection, and relationship. We frequently feel discomfort when confronting sexual issues ourselves, when discussing them with others, or when relating to those whose sexual orientation is different from our own. Yet we rejoice in the opportunities for growth which struggling with our sexuality affords."

"Knowing we are all one in God, we welcome and embrace on an equal basis all those who are, as we are, seeking and/or who have found God regardless of race, color, national origin, age, sex, sexual orientation or preference, economic, cultural or religious background. This local congregation will not select one particular element from a person's total humanity as a basis for denying full participation and service in the body of Christ."

We at CCP who are challenging homophobia are isolated in our society. We are the only "More Light" Presbyterian church in the northern New England presbytery which covers Vermont, New Hampshire, Maine and northern Massachusetts. We are isolated and inadequate in terms of initiating work for gay rights in Vermont. For this reason, we seek to reach out to others with similar interests to share resources and support with each other. We see the need for an interfaith group to challenge homophobia in Vermont.

We ask interested lesbians and gaymen to let us know of their interest by writing to: More Light, Christ Church, Presbyterian, Redstone Campus, UVM, Burlington, VT 05401.

Peace,
Richard R. Cornwall
Middlebury, VT

Supporting AAC

In recognition of the work of the AIDS Action Committee and their efforts to keep the community informed of important events regarding AIDS, *GCN* is introducing a campaign to offset their advertising costs. Any donation made to *GCN* and directed towards the AIDS Action Committee will be matched by the paper and will be used exclusively for display advertisements. All contributions will be acknowledged by the Committee.

Please send donations to:
GCN/AAC

167 Tremont Street #5
Boston, MA 02111

Thank you from both *GCN* and the AIDS Action Committee.

d.r.a.g.s. in walla walla

Dear *GCN*,

Gays here at Washington State Pen have voted me as President of the new Gay Organization we have here. We are still fighting for our recognition from the administration at WSP and this letter is to ask for advice and legal help from prisoners inside and out. We can receive mail from other institutions.

Our organization's name is D.R.A.G.S., which is Discrimination Revolution Against Gay Sexism. We are an anti-racist, free-loving organization that is fighting the administration here at the walls.

Letters of support could be directed to Larry Kincheloe, Supt. of WSP, PO Box 520, Walla Walla WA 99362.

Legal advice and letters for the group can be forwarded to me or to the vice president Michael "Michelle" Sellars, 634034-E-3-1MU, PO Box 520, Walla Walla, WA 99362. Help us fight for sexual preference freedom!

In Gay Pride,
Nichole Rettinger
287570-D-12-8
PO Box 520

Walla Walla, WA 99362

naive now

Dear *GCN*:

I was very disturbed to see that NOW activists, escorting patients through the throngs of anti-abortion protesters at abortion clinics, were carrying signs that read "Law and Order." I was equally disturbed to hear their defense of abortion framed in terms of its legality, instead of in terms of ethics, humanity and freedom of choice. NOW's words and actions in this matter are a reflection of its growing bias toward an often repressive status quo, and seem hypocritical and potentially dangerous. If NOW is so concerned with "law and order," what will they do if abortion is once again declared illegal (a definite possibility in view of the Supreme Court's rightward shift)? Perhaps more pertinent to lesbians involved with NOW, what of states with sodomy and "crimes against nature" statutes, where to be an active homosexual is to be a lawbreaker? Does NOW still stand by its advocacy of law and order? NOW seems to be operating under the naive assumption that government will protect its citizens and only pass laws to our benefit. It is a short-sighted and narrow policy that will backfire on NOW and those it claims to support in cases where their beliefs are not supported by the law.

Sincerely,
Marie Godwin
New York, NY

protecting abortion rights

Dear *GCN*:

On January 22, the twelve anniversary of *Roe v. Wade* decision legalizing abortion, there will be a clear message that the right to abortion is in grave danger. The anti-abortion movement with its New Right backbone is ahd at work poisoning the political climate, violently intimidating citizens, and furthering its goal of criminalizing abortion. The upsurge in clinic bombings and vandalism is morally outrageous. The defense of "fetal rights" is hurled forward as primary while defense of living, breathing, female citizens, exercising their legal right to abortion, is buried. Reluctantly, Pres. Reagan denounced the life-threatening clinic bombing tactics. Nonetheless, Pres. Reagan is a long-time ally of the anti-abortionists and his inauguration to a second presidential term seriously jeopardizes the legal right to abortion.

Even before the powerful intimidation factor achieved by clinic bombings, the right wing had made great inroads into curtailing women's access to abortion services. Since 1977, restrictions on Federal Medicaid payments for abortion have made access difficult for poor women. Women of color, who have both a higher rate of abortion and an over-representation among the poor are especially hard hit by the funding attacks.

The anti-abortionists profess concern for the not-yet-born, but if they get their way, it is women and their families who will suffer — suffer through their somber choices of carrying unwanted pregnancies to term or seeking back-alley abortions with the ever-present risk of death. Defenders and supporters of women's right to abortion must speak *now* to preserve and protect *every woman's* right to safe, accessible, affordable abortion services.

Sincerely,
Sushawn Robb
Melanie Tervalon-Daumon, M.D.
for the National Campaign to Restore Abortion Funding

don't give up

Dear *GCN*,

I would like to tell all of my gay brothers and sisters in prison not to give up if they are having trouble getting the *GCN* into the prisons around the U.S.

I have just won my battle and feel great because this is a very closed minded prison. And now I feel I have paved the way for bigger and better things. So don't ever quit, my friends.

Gregory Scott
EF-150765
Chester, GA 31012

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Benefit Review Committee (267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

Gay and Lesbian Counseling Services 600 Washington Street, Boston, MA 02111 (542-5118)

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center 16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

Gay and Lesbian Hotline — 6:00 pm to 11:00 pm, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849).

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline (1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

Massachusetts Department of Public Health Maintains a statewide surveillance system on AIDS cases and close contact with the Centers for Disease Control. Does follow-up of diagnosed cases, makes referrals, provides information on AIDS.

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Black and White Men Confront Racism

By Charles Henry Fuller

The idea of involving Black and white gay men in social and political activities outside of the bars began in 1980 as the brainchild of Michael J. Smith. This call to organization grew out of Smith's intuitive sense that many whites felt isolated within the gay community because of their attraction to or involvement with Black men. From his initial ad in the Advocate, Black and White Men Together [BWMT] has become an international presence, with chapters in over 30 cities. These groups range from those which are politically active to those which primarily serve a social function. Following a recent meeting of the group, I spoke with Tom Plant, co-chair of the Boston group, about the role of BWMT within the local gay community and the international organization. What follows are excerpts from that discussion.

Plant: I think it's [directly related to] the situation within the country. If things are going to happen for Black people, we have to be very up-front about what we want. The white members tend to be more in the establishment, meaning they are well-established financially, and tend to be more conservative. Whereas, many Black members are either students or they're upwardly mobile, so still feel very vocal and less afraid to take chances. They know the situation. They've been in contact with racism. Though some whites say they don't have direct experience with racism, my contention is that they do every day. All they have to do is pick up a newspaper to be confronted by racism.

Fuller: What has continued to fuel your interest in BWMT over the years?

Plant: The most important thing

through a little bit of it this afternoon. It's a handbook explaining how to structure workshops and forums on many aspects of racism. It seemed very thorough.

Plant: [The authors are BWMT members] from many different cities. They spent a great deal of time putting it together and it has been a very positive experience for them.

The most recent thing we've done is a bar study/survey. We did this because too many Black men were telling us that they were getting stopped at the door and being asked for four or six IDS. Then there are other subtle forms of racism that were going on inside — the music that was played, [their] having to wait 10-15 minutes at the bar when clearly they were there first, and these sorts of discourtesies. [In the study] we also noted whether you could talk in various bar situations,



Tom Plant

Fuller: Briefly, how would you define BWMT-Boston?

Plant: BWMT-Boston is a gay, interracial social support group. We're trying to find environments where we can speak openly and freely about our sexuality, our fears of homophobia in the straight and gay communities, and [find ways] to interact politically to resolve racism within our lives. It's very difficult to get people to even discuss these topics.

Fuller: Why do you think that is?

Plant: A lot of it we haven't come to terms with. Racism is still prevalent in Boston. A lot of members are still not yet out of the closet, and the dynamic of being Black and white men together out on the streets is still very difficult for them. Those are the situations we're trying to deal with.

Fuller: Tell me about the evolution of BWMT-Boston and how you came to be involved.

Plant: The idea was started in San Francisco by Mike Smith, who had broken up with a Black lover. Rather than return to the few avenues that gay people had, such as the bars which put anyone in stress trying to find a relationship, he decided there ought to be a better alternative. So BWMT was created there. Boston got started in June of 1980. I came on in October of 1980 and worked my way up to my present level of involvement as co-chair. Craig Jackson is the other co-chair.

In the constitution of the National Association of BWMT, we require racial parity within the organizational structure, so we always have Black and white co-chairs. It gives both groups a sense of being involved in the decision making process. Sometimes it doesn't work out, where the Blacks tend to be more active and politicized.

Fuller: At this afternoon's meeting it was clear that the Black members were more vocal and seemed to be more interested in what was going on. Why do you think that Blacks are frequently more active in this sort of group?

has been my friendships with certain people which have been ongoing for five years — the growth and the social awareness of what was going on in our lives as Black, gay men involved in interracial relationships.

Fuller: BWMT-Boston has a diverse membership in terms of age and interests. Do you find that the balance between social and political concerns is hard to maintain?

Plant: We've had our turmoil over the years and we've gone through memberships. We're political and we're social. We're not trying to force people out of their situations, whether they're closeted or not, but we want them to be supportive of the group at large when we take on a political situation. But we do have disagreements.

For example, we presented an open forum on housing for the community about two years ago. It was called "Gentrification/The Housing Situation: Do Gays Have a Responsibility?" We had several members who were developers and so forth and we lost [some of] those people. At first I thought we can't be losing membership over political situations. But clearly we have to take a stance on some things. I think what was happening in the city needed to be addressed. It's still not being addressed. There is a tension within the Black communities where gentrification is happening, particularly in the South End [of Boston]. The rents have escalated as gays have come in. Now, not only are the poor being displaced, but some gays are being displaced because they, too, cannot afford the \$1000-1200 monthly rents. Or they can't afford to buy these buildings, which are now averaging \$300,000 and up.

Fuller: Let's talk about some of the social and political activities in which BWMT-Boston is currently involved.

Plant: We're involved with trying to bring about forums on racism. That's why we've published *Resisting Racism*.

Fuller: I had a chance to read

whether women were allowed into the bars, whether there was affirmative action hiring within the establishments, and so forth. What we came up with was that there were not a lot of Black people being employed in bars, there was carding and discrimination going on, women were not welcome.

Fuller: I understand you have a small grant from The Chicago Foundation to continue to investigate discrimination. What will BWMT-Boston be doing with that grant?

Fuller: We'll be setting up a hotline. If people feel they have been discriminated against in a bar situation, they will be able to call this number and someone will look into their complaint. We're positive that we have effective means of looking into those situations, such as Maxwell's [a local straight bar] in the Back Bay, where their license was lifted for discrimination against Blacks.

Fuller: Obviously socialization is very important to BWMT. What sorts of things do you do as a group?

Plant: Our social events are varied from month to month. We've had hikes, nature walks, tours of the South End, a Halloween party. Recently there's been a lot of theater-going. We try to intersperse lectures and guest speakers every now and then. One of the most dynamic lectures this year was on AIDS. We had consciousness-raising sessions, as well. The steering committee usually comes up with a topic. Then we break up into smaller groups [sometimes by race and sometimes mixed] so people feel freer to talk.

Fuller: Let's talk about the dynamics of the group. Some of your critics feel that your group is not so much about easing racial tensions as perpetuating them. They think that BWMT exists largely for white men who are interested in

Continued on page 10

AIDS Research

Taxonomy over Treatment?

By John C. Beldekas, Ph.D.

In the January 11 issue of *Science* magazine, an article appeared linking the LAV/HTLV-III virus, the reputed cause of AIDS, to a sheep virus. The name of this virus is Visna, and it was linked to AIDS because it causes a slow brain infection in sheep similar to what is seen in some people with AIDS. The authors, who include Robert Gallo of the National Cancer Institute, compared the genetic material of Visna virus to HTLV-III and found striking similarities. Visna virus and a close cousin, Maedi virus, are both retroviruses which infect sheep and goats, causing a series of complicated brain and lung diseases.

signs of infection. In reviewing the literature, I found that Visna/Maedi and other slow brain viruses and progressive pneumonia viruses all appear to be closely related when their physical, morphological and immunological properties are compared. However, differences between Visna/Maedi and progressive pneumonia viruses have been shown with regard to nucleic acid sequence and immunological cross-reactivity. Both of these retroviruses are morphologically indistinguishable from HTLV-III, at the moment. Before going into the spectrum of the disease and what all this means to our under-

retrovirus LAV (Lymphadenopathy Associated Virus).

Dr. Montagnier chose not to place it in the HTLV family because it did not cause a leukemia. On the contrary, it produced quite the opposite effect, namely, a drastic reduction in the number of T-cells, typical of AIDS. Also in 1983, Dr. Montagnier stated that the virus more closely resembled Equine Infectious Anemia Virus (EIAV). This is a retrovirus which infects horses and produces a syndrome similar to AIDS. In March of 1984, before the National Cancer Institute and Dr. Gallo announced their discovery, HTLV-III, Dr. Montagnier published an elegant study in the *Annals of Virology* (Vol. 135E, pp. 119-134) describing the relatedness of LAV with EIAV. The point of this communication was not to say that they were the same virus but that they had a common evolutionary ancestor. All of this took place long before Dr. Gallo ever made his announcement.

EIAV infections are persistent and lifelong. Clinical symptoms include fever, anemia, central nervous system disorders, swollen lymph nodes, occasional paralysis, progressive pneumonia and immune depression. All of these symptoms can in fact be found in AIDS and Visna. Recently, it has been shown that EIAV is closely related to the Lentiniviruses, to which Visna/Maedi belong.

Continued on page 11

First it was the race to discover the agent, now it is the race to classify. As a scientist and a gay man I am getting angry at these childish games.

The disease was first reported in Montana and South Africa in 1915, though the worst epidemics were reported in Iceland over a 25-year period starting in 1939. The names are Icelandic for wasting and rapid breathing. The disease is characterized by severe loss of body weight and pneumonia.

The disease progresses very slowly through the flock and oftentimes takes years to show

standing of AIDS, let's pause and take a historical look back to spring, 1983.

In the May, 1983 issue of *Science*, American scientists including Dr. Gallo and Dr. Max Essex argued for HTLV-I as the cause of AIDS. In the same issue of *Science*, a French team lead by Dr. Luc Montagnier, described an AIDS-associated virus isolated from a gay man in Paris with swollen glands. They named this

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I've never met you
But never doubt, dear
I can't forget you
I thought you out dear
I know your profile
And I know the way you kiss
— Just the thing I miss
On a night like this
(All lyrics from "Isn't It Romantic?" by Lorenz Hart)

By Michael Bronski

Since the dawning of this age of AIDS, there has been a plethora of articles in the gay press claiming that the very fear of death has signaled a resurgence of the long-forgotten idea of "romance" in gay life. People, they insisted, have stopped fucking around. They are dating now, involved in stable monogamous relationships, celebrating their anniversaries with the same regularity that used to go into planning visits to the VD clinic. Suddenly, they claim, gay men have outgrown their sexual adolescence and are now living in the adult world. And surprise of surprises, it's not only healthier but more romantic, to boot.

Many people have changed their sexual and relationship patterns, and yet, I think these writers are wrong. Not that there hasn't been a romantic revival — there has. But not for the reasons they think of with the strategies they've assumed. Being afraid of AIDS may make you change your lifestyle, but it is hardly likely to make you romantic. Dating — as we all know from high school — is almost always fraught with insecurities and disappointments. Long-term relationships — rewarding or not — are usually a lot of hard work. And celebrating anniversaries is a lot of fun, until you wake up hung over the next morning. No. Romance may be back, but if a rash of gay fiction titles indicate anything, the old "moon and June," candlelight dinners, and tinkling pianos have been replaced with whips and chains, hot wax, black leather and piss-soiled jock straps. The new romance is S/M.

I want to state before I go any further that I am not just saying this to be obnoxious. Or even paradoxical. If we look at the history of romance, of how it has functioned in our cultural lives, and even in our personal lives, it makes perfect sense that we end up with what

was used to describe a genre of medieval literature which was concerned with love (both sacred and profane) and all of the details and problems which attended that love. Think of *The Romance of the Rose*, by Guillaume de Lorris or Chretien de Troyes' *Arthurian Romances*. From these earliest times, "romance" was closely connected with not only love, but more importantly, earning that love. As time went on, the world became less religious and more secular, but the notion of an "earned" love remained. Even in Hollywood the idea still exists: "Boy meets girl; boy loses girl, boy gets girl." And although we've gone some way from that heterosexual mold, you still don't have a good story until you have that middle part — when problems arise and someone is hurt. There is, and has been for some 250 years, an entire fiction market — from Pamela by Samuel Richardson (1741) to *Falling in Love*, with Meryl Streep (1984) — which is predicated upon love's having a hard time and millions of eyes awash in tears. The road to love is never easy, they say. But who would have thought that gay male S/M would have created a world in which getting there is half the fun.

Homosexuals have been as obsessed with romance — for better or worse — as heterosexuals. Victorian homosexual literature is fraught with the trials of love, clearly a reflection of the real oppression in the real world. But like their straight counterparts, they were also getting off on the misery of love. In *Teleny*, written in 1893 and attributed by some to the pen of Oscar Wilde (although one hopes for his reputation it is proven to be by someone else), this pre-S/M, yet torturous, pattern is beginning to emerge as our narrator finds his erstwhile love has plunged a dagger into his own heart:

"Oh, Teleny, why did you kill yourself?" I moaned.

"Could you have doubted my forgiveness, my love?"

He evidently heard me, and tried to speak, but I could not catch the slightest sound.

"No, you must not die, I cannot part with you, you are my very life."...

The people aghast, stood at a distance, staring at the dreadful sight.

Teleny again moved his lips.

"Hush! Silence!" I whispered, sternly. "He speaks!"

I felt racked at not being able to understand a single word of what he wanted to say. After several fruitless attempts I managed to make out —

"Forgive!" [p. 173]

Pretty heavy. Not to mention all of those exclamation

Isn't it romantic?

Moving shadows write the oldest magic word.

I hear the breezes playing in the trees above

While all the world is saying: "You were

meant for love"

Isn't it romantic?

Merely to be young on such a night as this

Isn't it romantic?

Every note that's sung is like a lover's kiss.

Sweet symbols in the moonlight

Do they mean that I will fall in love; perchance —

Isn't it romance?

Literature is always a good barometer of the pulse of popular imagination, and pornography is a good indicator, not only of what gets you hot but of what's on your mind, as well. A great deal of gay male pornography in the 1960s was an imitation of heterosexual love and lust tales. They were *True Romance*, except that everyone had cocks and you found out exactly what they did in bed. Besides many of them being poorly written, and as excruciatingly sentimental as *Teleny* half a century before, they committed the worst sin in the porno game: they were unimaginative.

Somewhere towards the end of that decade, appeared a series of literate, humorous and intelligent porn novels which stood out, with alarming clarity, from the average garden variety. Written by Samuel Steward under the pseudonym of Phil Andros (lover of man, get it?), they immediately garnered a cult following. But for all of their wit, insight and well-formed sentences, their popularity rested upon an even more startling quality: they not only skirted, but jumped right into the world of leather and S/M.

Now that all of the Phil Andros stories are being reissued 16 years later, they no longer seem as adventuresome or as shocking as they did in the late 1960s. The wit and finely tuned writing are still evident, but we have become used to the book's milieu, to the original boldness of their outlaw sexuality. But whatever that loss, there is also a gain. What once may have seemed shocking now seems somewhat sweet.

Andros, the first-person narrator throughout the series, is a good-natured hustler with a terrific body and an extensive knowledge of literature. He is able to quote and critique Keats and Whitman, as well as turn a trick, play top and bottom, or talk his way out of a sticky situation with the police. This happy hooker persona was a fine way for author Steward to examine what was

explicit, story-book romps — sort of *The Bobbsey Twins Go to the City and Fuck*; they all, and *Shuttlecock* especially, have a dark side. For all of their sex-positiveness and upbeat affirmation of gay life, Steward is always aware of the dangerous side of sexuality, the obsessions which haunt the underside of acceptable sexuality. But rather than pushing the average reader away, it is precisely these qualities, these experiences which make the books so compelling.

Andros is the arch romantic. He falls in love with — or at least in serious lust with — most of the men he meets. He is hardly ever looking for Mr. Right, because most of the men he meets are (or could be) Mr. Right. But at the same time, it is these dangerous elements which heighten the romance of the stories. The tricks who want to be abused, who want to dominate Phil's body, or who want to learn how to be hustlers themselves, are all part of the dualistic and romantic scheme of Phil's life. His lovers are cops, workmen, soldiers, gangsters, revealing Phil's middle-class equation of working-class men with powerful and fearful eroticism. In some way this sought-after danger, this playing around with the darker elements of sexuality, both in Andros' book and in our present S/M fascination, is perhaps a way to recreate in a safe, controlled setting those intense feelings of threatened eroticism which have become so identified with romance.

If dreams are made of imagination
I'm not afraid of my own creation
With all my heart, my heart is here to take
Why should I quake? I'm not awake.

The Andros books went further than anything did for their time. They presented an open sexuality which revelled in almost anything, without guilt and without commitments. Reflective of the 1960s, theirs was a vision of self-fulfillment through extensive social interaction (i.e., fucking around a lot). Like the poetry of Walt Whitman they looked to the open road to hear American singing of the body electric. It is a world of "moving shadows" and "breezes playing in the trees," of romantic possibilities and the promise of endless, as well as better and better, sex.

Adventurous for their time, the Phil Andros books no longer have the capacity to shock us. Perhaps we have become more jaded, perhaps more mature, in what we will be willing to accept as heighteners of our romantic instincts and imaginations.

of sweet, it feels tagged on, extra. The real point of the story is that he has discovered his own self and his own capabilities.

Isn't it romantic?

Merely to be young on such a night as this

Isn't it romantic?

Every note that's sung is like a lover's kiss.

Sweet cymbals in the moonlight

Do they mean that I will fall in love; perchance —

Isn't it romance?

John Preston's *Mr. Benson* was first serialized in *Drummer* magazine and drew a loyal following. This story revolves around the efforts of a young man named Jamie to prove himself to the man with whom he has fallen in love. Mr. Benson is a highly idealized top who demands that his younger lover make himself acceptable both physically and mentally. There are the usual trails in the S/M genre — torture, separation, etc. — all of which lead Jamie on the course of true love. A great deal of Mr. Benson is very explicit, violent sexuality, but the innate romanticism comes through at the end. Jamie, chained to a brick wall, spread-eagle while Mr. Benson does something to his chest:

There, through the slowing flow of blood, I saw a glint again, but too bright to be metal. Mr. Benson came over and slightly wiped away the remaining blood. And there, underneath was a gold bar cut through my nipple. On either end was a small, glittering diamond. I looked up in wonder at Mr. Benson.

"I guess we're hitched now, asshole," he said.

There is actually something disconcerting about such a traditional, even sappy, ending of a hot, pornographic novel. The reader has been so carried away by the extremes of S/M sexuality that such maudlin sentiment seems particularly out of place. It is as though Preston was not able to completely reconcile the means to the end. But it is this yoking together of extremes which makes the novel work so well. You cannot have one without the other, and the archetypal characters fit in perfectly with the extremes of the action. In a very real sense this is a radical revisioning of sexuality within the confines of the traditional romance.

Preston is less convincing in his *Once I Had a Master*. Here, where the stories are more real, there is less divergence between reality and character. If

As the 1970s turned into the 1980s, not only the culture but sexual interests changed also. The gay

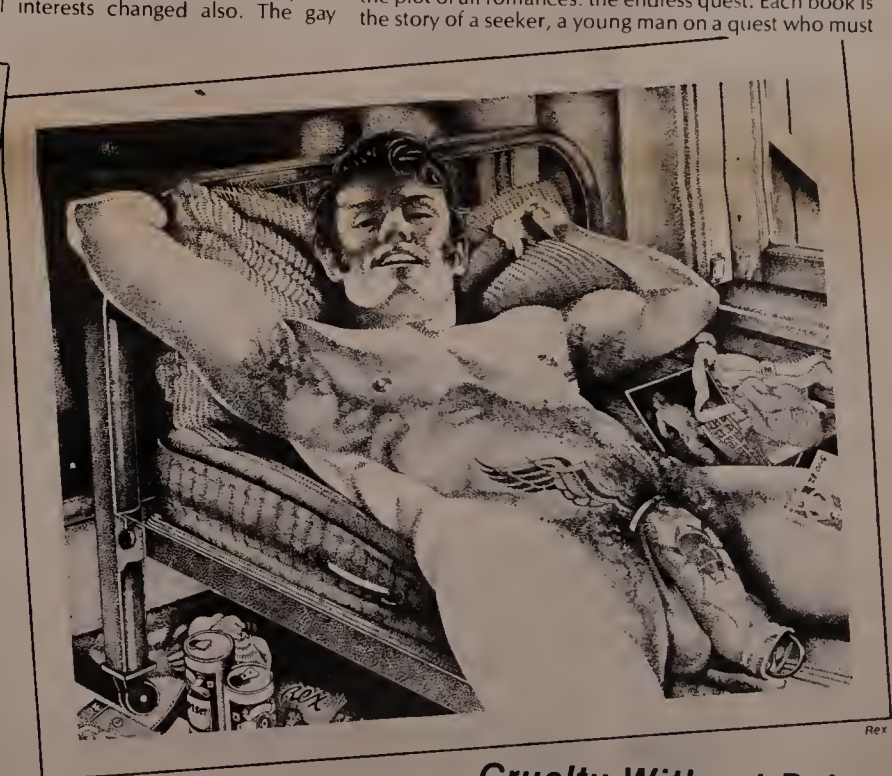
liberated, magazines such as *Drummer*, *Honcho* and *Dungeon Master* have become commercial successes, and finally, explicit S/M themes have emerged in gay novels.

S/M pornography is nothing new. There were titles containing it being published 20 years ago; it was present in the Phil Andros books, and it has become more available, and more explicit, over the past five years. What is new, however, is that small gay presses — many of them with distinctly political outlooks — have begun publishing high-quality S/M fiction. Alternate Publishing has released Mason Powell's *The Brig* and John Preston's *Mr. Benson*, Boston's Allyson Publications has collected Preston's short fiction in *Once I Had a Master*, and Gay Sunshine will have a double dose of Jack Fritscher in *Leather Blues* and *Corporal In Charge of Taking Care of Captain O'Malley*. What all of these books have in common is not just that they are filled with graphic, explicit descriptions of S/M activity, but that they are unabashedly romantic in a truer sense than are most other books aimed at gay audiences.

For some not familiar with porn, or S/M, flipping through these volumes must be unsettling. Page after random page presents the eye with torture, whips and chains, beatings, piercings, degradation, submission and just plain old roughhousing. And in fact, although these books may be about romance, they are filled with sex. Sex is the means to the end; it is the activity through which the characters find both themselves and their relationships. And because the sex here is almost always connected with violence, it falls totally into the category of "earned" love or eroticism. Like in the medieval romances, it has had to overcome a great deal in order to finally bloom and flourish.

Flannery O'Connor has written: "Violence is a force that can be used for good or evil, and among the things taken by it is the Kingdom of Heaven." Although this sentiment is a little too close to O'Connor's religiosity for my taste, its basic sentiment is perfectly compatible with these novels. Instead of "the kingdom of heaven," these tales are concerned more with the exhalation of the body and the heightened experience of both sexuality and romance. Violence — S/M — is the means to that end; it is the cathartic which both stimulates and encourages.

The plots in these novels are essentially the same, the plot of all romances: the endless quest. Each book is the story of a seeker, a young man on a quest who must



Cruelty Without Pain

s\m fiction: isn't it romantic?

we have today. The association of the much-touted concept of romance with the much-maligned concept of sado-masochism is not oxymoronic, or even perverse. The simple fact is that "romance" has finally come out of the closet.

The very word "romance" conjures up certain images: the moonlit night, the lazy, pastoral idyll, the enchanted evening when you meet a stranger, etc., etc., etc. But these images are moments, frozen in the popular imagination like snapshots to be remembered and treasured. And like all snapshots, indeed, like all picture albums, they do not tell the whole story. Only the nice parts.

The etymology of the word "romance" is complicated and involved, but it is safe to say that the word

marks. It is clear that the love in *Teleny* is inextricably bound up with the suffering.

That eternally postponed triumph of love over suffering is what makes romance. It is the story which connects all of those snapshots, makes them into a cohesive whole, and most importantly, lets us relate to them emotionally. Is it possible that we cannot relate to a simple feeling of "love" as romance? Pure love is a state of being, a place of consciousness. For people to relate to something — especially in any concrete form, such as a novel — it has to be presented as a narrative. And in life, as in art, "love" and "suffer" go hand in hand, giving us romance.

Isn't it romantic?

Music in the night, a dream that can be heard

once considered the more *outré* expanses of gay life. The Tom of Finland covers on the new editions are perfect illustrations of what is to come: all tight jeans, leather jackets, and sculpted physiques. Being a hustler puts Andros on the fringes of accepted sexuality. Because he is a hustler, it is a given that a lot of his sexual encounters involve some form of role playing: nothing extraordinary, just within the plain facts of the business. In *Roman Conquests* he plies his trade in the eternal city, meeting a series of men who range from sweet (but kinky) to the slightly dangerous (but kinky). In *Shuttlecock* he takes in a drifter who becomes the embodiment of Andros's most powerful and dangerous sexual fantasies: a straight-identified cop.

Many of the Andros stories read like sexually ex-

Brought by a secret charm or by my heart's command —

My prince will ride in armor just to kiss my hand —

Isn't it romantic?

He will heed my call and bend his royal knee

I saw my own reflection in his black eyes, eyes shiny as mirrors.

My own face was just like his! Hard and intense and powerful as I fucked him. I wasn't like a slave or a dog. I was like a man. Like my sergeant, like the two corporals. There was no submissiveness in my face now, only raw power. Only pure lust! [p. 159]

There is an epilogue to the book where the nameless young man meets the sergeant in a bar, many years later, and they go home together. And although it is sort

liberation movement had promoted an open, playful sexuality which encouraged breaking away from the old restrictions and taboos. The Phil Andros books were clearly a manifestation of this: positive, yet daring to push the limits, concerned with promoting a vision of a healthy, sexual world. But this vision began to change somewhat. It was still predicated on sexuality being open, important and vital, but it had become more personal, less social — more concerned with the self in relationship to distinct others, instead of to a larger social world. A symbol of this change can be seen in the wider interest in, and expression of, S/M.

For the past ten years, S/M iconography has been on the rise and has sparked the curiosity and the eroticism of gay men. Levi and leather bars have pro-

overcome the trials and tribulations to prove himself worthy. Sometimes this proof is meant for himself, other times for someone else. In either case it is about earning self-respect and love. In *The Brig* the seeker is a young nameless man who wants to be discharged from the navy for reasons of conscience. Before his discharge he has to spend time in the eponymous brig. While in confinement he is put through the most extraordinary physical and mental exercises, all of which seem to be aimed at controlling him sexually. When we finish the novel, it becomes clear that the effect of this activity has been to reinforce and reaffirm the young man's sexuality. His relationship with his captors is complex, and at the end of the book he begins to undergo his transformation:

Continued on page 11



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Black and White Together

Continued from page 6

meeting Black men for primarily sexual purposes. How do you respond to that sort of criticism?

Plant: I think they ought to come to the meetings: it would quickly become apparent that that is not what the group is about. We're not here to provide a fuck situation for anybody. We can all get that

someway or another. We are here to be a positive affirmation of each other, to show that we can co-exist within an interracial organization and find those things in each other that are positive. We all get negative feedback, whether it's sexual, economic or political. Those things we can deal with. It is the blind hate which is more difficult to find answers to.

Fuller: BWMT has spoken out publicly on a number of occasions against discrimination against Blacks within the gay community. Would you address the equally pervasive, though seldom talked about, discrimination of whites against other whites who have Black lovers

slavery to [their] feeling that Blacks were more nurturing. [The consistent feature] we've found is that people either had interracial relationships early on or were in interracial neighborhoods they were on an equal footing with whites and Blacks.

We do get situations where people believe that 1) going with a white man is the best thing that could happen, or 2) that Blacks are more sexually potent. I think they find very quickly that their relationships are not going to work. Someone's belief that the great big Black dick is going to solve all these situations, or his wanting to be subservient to a Black person or to have a Black person be subservient to him... There's a lot of fantasy out there. As BWMT, we have to deal with them, to help them get rid of the blatant stereotypes that a lot of people have about the organization. It is an on-going process, and I think the only way to do it is to be very vocal and to be out there fighting racism.

You don't see a lot of Black and white couples coming out socially. They feel the gay community's hostility.

or sexual partners? I'm talking about comments like, "Oh, you like the dark stuff, huh?" That sort of thing.

Plant: My only answer to them is to basically write them off. As long as the two people who are in the relationship know that they're very much in love with each other and enjoy their relationship, they don't have to prove it to anyone. "Why are you in that relationship with him?" The constant complaint of interracial couples is that they get that [sort of question] from many of their white friends.

Fuller: Do they find it hard to believe that it could be as simple as two people being attracted to one another?

Plant: The feeling is that you can have a good Black trick, but you shouldn't want to be sleeping with him constantly. That's why you don't see a lot of Black and white couples coming out socially. They feel that hostility. My solution is that they need to be out there for people to ask those questions. Don't run from those questions. Tell them what makes you work — that you care for each other, that you love each other. Make it blunt and that's that. Those questions will stop getting asked once they know that you're pretty much committed to each other. The solution is in being visible, being vocal, and expressing your opinion that it is not an aberration, that there are Black and white couples [in the community].

Fuller: Do you feel that a lot of the vituperative comments come out of the fact that historically the relationship between Black and white men has been such a loaded proposition? When BWMT starts talking about the love, caring and sense of commitment that is possible within interracial relationships, aren't you bringing up a lot of issues for people?

Plant: We've asked our membership that. We've conducted a survey on why Black and white men are interested in one another, because historically they should be diametrically opposed. We didn't get any one particular answer. We had the whole thing from [white people's feelings of guilt about]

Fuller: Beyond racism, what are some of the other special hurdles of interracial couples?

Plant: Culture. That can cause all sorts of problems. Is the relationship going to be progressive enough to enjoy Black culture as well as white culture? How do you mix those two to get a happy situation? Maybe you don't feel you're being stimulated by Black culture, or maybe you're getting too much of the white culture. Most couples have to discuss that.

And then you have another situation altogether, where Blacks don't want to be involved in Black culture because they don't know it, because they're not from Boston and don't know Roxbury, Dorchester and Mattapan. So how do you find situations in a city which doesn't do a lot to present Black culture to people in the [predominantly white] mainstream [of society]?

Fuller: Is there anything that you'd like to say to the community on behalf of BWMT-Boston that perhaps I have not touched on?

Plant: I think your readers need to ask themselves, "Am I a racist? Am I perpetuating racism within the gay community? How am I going to deal with that? And what are my future plans to make Boston a more inclusive city? How can I give access to all and enjoy and celebrate my gayness?"

As far as BWMT-Boston is concerned, we want to continue to grow. We want to put different agendas before the community and have them respond, positively or negatively, because in a dialogue at least there will be some discussion of these issues. And that is a real problem right now: so little discussion is taking place about racism within the gay community.

(NOTE: Craig Jackson, the other co-chair of the Boston chapter, was unable to take part in this interview because of his required attendance at a BWMT fundraiser.)

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CORRECTION

SAGE has no information about the new location of ARIEL in New York City, so please don't call. Thanks.

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AIDS Research

Continued from page 7

When I first read this report in *Science* implicating this family of viruses as the agent in AIDS, I felt excited by the wealth of knowledge around these two diseases which could help in our understanding of AIDS. What I realized later was that this new embrace by Dr. Gallo and co-workers of the Visna model is just another smokescreen to discredit the French.

From the beginning of the health crisis, there has been a race to see who will get credit for discovering the agent in AIDS. When the French discovered the virus, the U.S. ignored the discovery until Dr. Gallo and Secretary Heckler made their announcement. Dr. Gallo and co-workers waited 17 months to make their discovery known so they could include in their announcement a very shaky diagnostic blood test. First, it was the race to discover the agent; now it is the race to classify. As a scientist and a gay man I am getting angry over these childish games. The French have already discovered the virus and called it

LAV. Now the Americans must do the same and classify it as closely related, but distinct from, the French virus — just to save face for the National Cancer Institute. All of this comes at a time when the actual genetic sequence of the virus is about to be published and will clearly show that LAV/HTLV-III are the same.

To think that at this stage of the epidemic these scientists would pursue a path of taxonomy over treatment is both insulting to the memories of those who have died and clearly indicative of their personal intentions. To date, there is still no effective treatment, no biological molecule or chemical capable of restoring immune function. The best that can be done is to manage the infections until the person succumbs to the disease. How many more cases of AIDS must we endure, live in fear of, until an effective treatment is found? Now that the race to identify and classify is apparently over, maybe these men of science will focus on treatment.

S/M Romance

Continued from page 9

Preston had proven himself a romantic in *Mr. Benson*, he has repeated himself, in a less interesting way, here. Like the Phil Andros stories, these tales only skirt S/M; they play with it and what we are left with are nice, romantic stories which, while well written, are unexceptional.

Leather Blues by Jack Fritscher is an old buddy-buddy love story; there is the explicit sexuality and the theme of the younger man learning from the older. It is also a masculine version of true love, this time between equals, both of whom have learned to love themselves and one another.

Denny wrapped his legs around Chuck's legs. Their naked pees touched nipple to nipple. Their cocks were grinding into each other. They wrestled in muscled arm embrace.

There wasn't much sleep for them that night. [p. 91]

Once again it is the traditional romance, the one-on-one pairing, which defines the relationship of the book. And it is the S/M relationship with which the author redefines the characters' sexuality to make it acceptable and interesting to contemporary audiences. Looking at all of these novels, it is clear that their popularity is due to the fact that gay men love to read about romance. But it is also clear that the traditional constructs in which romance is presented are no longer very interesting. Readers want their sexuality reaffirmed, and graphically drawn, and by presenting an S/M sexuality in the confines of romantic tradition, these books are able to give both at the same time. It is the S/M which makes the emotional content more varied and vital. It is the romance which makes the more frightening aspects of S/M palatable and easier to deal with.

Corporal In Charge of Taking Care of Captain O'Malley by Fritscher is perhaps the best book of the lot. It is a collection of short pieces, all of which deal with S/M and individual consciousness. Like Genet's work, these are essentially masturbatory fantasies which deal in a closed world of the imagination. They are as violent, cruel and explicit as any of the other writing — and as romantic. But while it is clear that the other writers are talking about romance as a fantasy, Fritscher is actually talking about the fantasy of romance. His work is not romantic *per se*, but rather, is about how we think and talk about sex and romance. It is about the process rather than the product.

In *Heartbreak House* George Bernard Shaw has Hesione Hushabye say: "Yes, cruelty would be delicious if one could only find some sort of cruelty which didn't hurt." Perhaps the obsession with, the playing around with, and the acting out of S/M fantasies in both real life and pornography is a way of having this cruelty without the pain. It is a way of acting out, and revitalizing, our basic romantic urges in a context we ourselves create and control, and also a way to explore and expand our sexualities — and our lives and minds — beyond what is acceptable, a way to keep anchored to tradition so that we can go out of ourselves, without ever losing ourselves.

*Isn't it romantic?
He'll be strong and tall and
yet a slave to me.
Sweet lover of my fancy,
Will you ever come to life
to love, perchance —
Isn't it romance?*

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Eastern Mass. (617)

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Lesbian and Gay Men's Counseling Collective 406F Student Union, UMass, Amherst	545-2645
GALA (Gay And Lesbian Activists) Box 1084, Northampton 01061	586-9340
Help Line	664-6391, 664-6392
Valley Gay Alliance Box 181, Northampton, 01061	584-7903
MCC Springfield, PO Box 15576, Springfield 01105	(M-Sat 7-10pm)783-1331

WOMEN

Valley Wimmins Connection Everywomen's Center, Amherst	586-6445
Gay Women's Caucus, Amherst	545-0883
Lesbians United 33 Pearl St, Pittsfield, 01201	545-3438
499-2425	
New Alexandria Lesbian Library Box 402, Florence, MA 01060	584-7616
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464

STUDENT

Hampshire College Gay Men's Alliance Box 89, Amherst 01002	
Lesbian & Gay Men's Counseling Collective 406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, 413 Student Union RSO 242, UMass Amherst 01003	545-0154
Williams Gay Peoples Union S.U.: Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Black and White Men Together, 58 Winchester Ave., New Haven 06511	
Pink Triangle Coffee House, 620 Chapel St. St Paul's, New Haven 624-6869	
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Helpline for Greater Danbury	426-4922
Gay & Lesbian Alliance of Greater Danbury, c/o Box 2045, Danbury 06810	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501; M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
The Newsletter, a lesbian position, PO Box 3075, New Haven 06515	
Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave, Hartford 06106	249-7691
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118, Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	776-2658

STUDENT

Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515	397-4331
Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale, P.O. Box 2031, Yale Sta, New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Lesbian and Gay Community at Conn. College P.O. Box 1295, New London 06320	442-7458
Gay Student Ctr. Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, c/o Yale Women's Ctr. 5051 Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 5335, Hamden 06518	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

AIDS Project New Haven, PO Box 636, New Haven 06503	624-2437(AIDS)
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Gay AA (Danbury)	426-4922,748-5341
Gay Health Workers at YNNH, Box 2031, Yale St., New Haven, 06520	436-8354

Maine (207)

Gay PhoneLine (Caribou)	896-5888
Bangor Area Gay-Lesbian-Straight Coalition PO Box 1805, Bangor 04401	989-3306
Bates Gay/Straight Alliance, Health Ctr. Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance, Brunswick 04011	
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance, U of So. Maine 92 Bedford St., Portland 04103	780-4085
Interweave: Unit./Univ. Gay/Lesbian Community, Box 215, Augusta 04330	797-3246
Lesbian Rap Group, 92 Bedford St., Portland	
Mid-Coast Gay Men, P.O. Box 496, Camden 04843	236-9015
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Unitarian-Universalist Lesbian and Gay Caucus 125 Auburn St., Portland 04104	773-2121
Wilde-Steln Club, c/o Memorial Union, U. of Maine, Orono 04469	581-1288
Parents & Friends of Gays	549-7325(eves & wkends)
Orthodox Community of Holy Apostles, RFD Box 680, N. Whitefield 04353	549-7325
The Maine Chapter (social org.) Box 1255, Ellsworth 04605	

Vermont (802)

Gay AA/Burlington	862-4019
Central Vermont Gay Men, (CVGM), Box 42, Barre 05641	
Gay Student Alliance Box 987, Johnson State Coll., Johnson 05656	
Gay Student Union, U of Vt, Box 45, Billings Center Burlington 05405	
Gay People at Middlebury Box D56, Middlebury College, 05753	
Gay Volleyball c/o Box 99, Hinesburg 05461	482-3528,862-4019
Interweave, Box 454, Derby Line 05830	
Johnson St. Coll. Gay Student All. Box 987, JSC, Johnson 05656	
Rutland Area Gays (RAGS), Box 147, Center Rutland 05736 (2nd Sats)	
Social Alt. for Gay Men (SAM), Box 479, Norwich, VT 05055	649-1304
Southern Vermont Gay Men	387-GAYS or (603) 756-4226
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Vermonters for Lesbian/Gay Rights (VLGR), Pearls Restaurant, Pearl St, Burlington	879-1867
Women's Center, P.O. Box 92 Burlington 05401	863-1236
integrity, Box 126, Burlington 05402	864-7198

New Hampshire(603)

Gay NH Infoline, 10am-10pm, Conicord	485-5612
NH Lambda, Box 1043, Concord 03301; 224-3785, 889-1416, 746-3339; (crisis) 483-2592.	
Monadnock Gay Men (MGM)	756-4226
Greater Nashua Area NH Lambda, P.O. Box 6443, Nashua 03063	889-1416
Speakers Bureau, Box 1043, Concord 03301	
Concord Area Gay Youth, Box 832, Concord 03301	(Ron) 225-5622
Concord Men's Group Box 832, Concord 03301	(Herb) 485-5612
Suncook Gay Prisoner Project Gemini, Keene Support Group, Box 461, W. Swanzey, 03469	485-5612
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calendar of women's events, Box 235, Contoocook, NH 03229	
Iris, a women's club 40 Pleasant St., Portsmouth 03801	436-8958
Women In Touch, PO Box 3541, Nashua 888-2110 or 883-9228	
Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	
Information Outlet	1-800-852-3311
Keene Klondykes, Box 261, Gilsom 03448	827-3766; 847-9589

Rhode Island (401)

Rhode Island Gay and Lesbian Youth Families of Gay Persons	521-7597 723-0050
Gay Help Line Box 5671, Weybosset Hill Sta. 02903	751-3322 8pm-midnight
Providence Gay Group of AA Box 1829 Brown U., 185 Meeting St., Providence 02912	331-2047 863-2189
Brown Lesbian Collective, c/o Sarah Doyle Ctr. Providence 02912	
Rhode Island Alliance for Lesbian and Gay Civil Rights, PO Box 5758 Weybosset Hill, Providence 02903	351-4499, 728-6023
University of Rhode Island Gay Task Force Women's Center, URI Kingston	
Women's Growth Ctr., 97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Brown U. Lesbian/Gay Alumnae/ Assoc., GCN Box 5, 167 Tremont, Boston 02111	(617) 720-1870, 661-7223
Dignity/Providence, Box 2231, Pawtucket 02861	942-9400
MCC/Providence, PO Box 1462, Providence 02901	726-8106
MCC Special Ministry (terminally ill, aged and handicapped), Rev. George McDermott	521-7597

New York City (212)

INFORMATION/SERVICE/SOCIAL

Lesbian and Gay Community Services Center 208 W. 13th St.	777-1800
Black and White Men Together/INY Box 148, Ansonia Sta., NYC 10023	
Chelsea Gay Association 132 W 24th St., 10011	772-0404
Christopher St. Lib. Day Comm. 147 W. 42nd, Rm 603 10036	947-0949
FOLKS (Friends of Little Kids) P.O. Box 2111, Rock Ctr. NYC 10185	989-6653
Gay Atheist League of America Dial A Gay Atheist	873-2331 873-2331
Gay History Archive, Box 2, Village, 10014	473-5884
Gay & Lesbian Youth of NY 208 W 13th St. NYC, 10011	834-0310
Gay Male S/M Activists, 132 W. 24th St., 10011	
Gay Switchboard	777-1800
Gay Teachers Assoc., Box 435, Van Brunt Sta., Brooklyn 11215	789-8176, 877-0063
Gay Vegetarians David 982-5321	
Gayellow Pages, P.O.Box 292, Village Sta. 10014	744-2785
Girth and Mirth Club c/o DMS, Box 513, 132 W. 24th St., NYC 10011	
NYC Union of Lesbians & Gay Men c/o Tan Box 24, Brooklyn 11201	
North American Man/Boy Love Assoc. (NAMBLA) Box 174, NYC 10018	807-8578
Senior Action in a Gay Envfionment 208 W. 13th St.	741-2247
Upper West Side Lesbian & Gay Assoc. 165 W. 86th St., 10024	
West Side Discussion Group, Greenwich House, 27 Barrow St	242-4140

WOMEN

All The Queens Women, Box 271, Sta. A. Flushing 11358	359-9204
Gay Women's Alternative, 4-W. 76th St. 10023	532-8669

Lesbian Herstory Archives, P.O. Box 1258, 10116	874-7232
Lesbian Switchboard, 243 W. 20th St. 10010	741-2610

POLITICAL/LEGAL

Bar Assoc. for Human Rights, PO Box 1899-GCS, NYC 10163	
Coalition for Lesbian & Gay Rights 29 W 21st St.	924-2970
Lesbian and Gay Progressive Health Network, 300 Riverside Dr., Suite 11E, NYC 10025	
Committee of Lesbian and Gay Male Socialists	988-3012
Lambda Legal Defense, 132 W. 43rd, 10036	944-9488
National Coalition of Gay Activists, - P.O. Box A-711, Grand Central Sta., 10017	
National Gay Task Force, 80 Fifth Ave., Rm 1601, 10011	741-5800

RELIGIOUS</

Classifieds

ROOMMATES

L, 30, seeks alcohol/drug-free home in Bos/Camb area. Contact thru Mike, GCN 426-4469. (33)

2 GM seek 3rd non-smoker for 3 bdrm apt block to subway Cen Sq Camb ind but supp hshld small bdrm \$135 ht util inc Call 8am to 11pm 354-1337. (31)

GM 27 looking for stable friendly person to share lg 2 bedroom apt in JP near Orange and Green Lines. 250 + util. Call Jim 524-5930 eves. (30)

LF seeks non-smoking LF to share 2 bdm apt in Medford 1 block from bus to Hrvt Sq safe quiet backyd garden. \$212.50 + util + sec 395-5886. (31)

Lesbian roommate needed for 3 bdrm apt 142/mo heat included. Great location. Independent household in C'bridge. Call Jade 354-7457 (e), 770-0226 (d). (c)

INMAN SQUARE

Feminist faggot seeks responsible, pacifistic person to share the work and the reward of converting small dilapidated apartment into a home. Please call David at 628-0016 or 923-0082 anytime.

WASHINGTON SQ BROOKLINE

2 LF seek roommate 24 + , F or M warm apt w/porch, study space, large kitchen non-smokers, cooperative, mainly veggie. \$200 includ heat. Judy, Felicia 277-1450.

ROOMEZE

-LESBIAN/GAY-

-FEMINIST-

Roommate Matching Service

\$15 fee

Confidentiality Assured

CALL 641-3095

M-F 9-6/Sat 12-5

HOUSEMATES

2LFs seek 1LF to join our friendly, cooperative home in Somerville. Close to T rent \$200 + util. Call 495-5796 or 625-7435. (31)

APARTMENTS

ROOM AVAILABLE

150 per month in house. Waltham T available. 891-5997. (30)

FURNISHED ROOMS

Furnished rooms for rent. \$80 wkly. 2 weeks security. Call 723-5780. (37)

Bri— Comm & Hvd Aves on T— Furn rms from 75/wk some w/priv bath. 2 mos min stay w/4wks up front. Job & prior landlord refs reqd. 277-6622.

APARTMENT WANTED

Reward for 2 bdrm apt in Cambridge, Boston or J.P. MA. Rent \$500. Near T, shops. By 3/1. Call 354-7457 Debby (1 LF student, 1 LF worker). (30)

GCNER NEEDS APT

New news ed needs to move. If you know of any 2 bdrm apts in the Somerville/Cambridge area please contact Stephanie at 426-4469. (c)

Prof GM 27 seeks 1br apt or room in household. Cambridge or Somerville areas. Near T. Rent \$450. By 3/1 or earlier. Car. Call 623-5588. Larry. (31)

SPACE AVAILABLE

Large hall with kitchen and Sanctuary available for meetings, events. reasonable rent. Call Irma, Church of the Covenant, 67 Newbury Street. 266-6480. (30)

FIREWOOD

COLONIAL FIREWOOD

We will deliver + stack seasoned kiln dried New England oak natures best firewood apt deliveries our specialty small + large quantities. Call 734-0807.

BUSINESS OPPORTUNITIES

SOUND ENGINEER WANTED

Woman Sound, Inc. wants engineer to run well established small sound co. and become principal in business. (202)265-9000 #1932 Wash. DC 20013. (31)

PUBLICATIONS

JAMES WHITE REVIEW

A gay men's literary quarterly publishes interviews Quentin Crisp Robert Patrick Poets Ian Young Jim Holmes Antler Steve Abbott Prose Richard Hall John Gilgun new voices subscribe \$6 a year sample copy \$2. PO Box 3356 Traffic Station, Mpls, MN 55403 Submissions welcome send SASE.

DEMONSTRATIONS

Protest Eddie Murphy's upcoming appearance at Brandeis University! Call Gerry at 426-4469. (c)

OUTRAGEOUS WOMEN

National journal of woman-to-woman S/M. Diverse, feminist quarterly of S/M news, erotica, graphics & pro-sex analysis. Subscribe! \$11/yr. Single issues \$3. Send orders & submissions to: P.O. Box 23, Somerville, MA 02143. Send SASA for info. (c)

JOB OPPORTUNITIES

People to waiter in small restaurant. Flexible hours. Call at Downtown Cafe, 288-4626. (31)

POSITION AVAILABLE

Business Manager to maintain and improve accounting center for 6 state region of the American Friends Service Committee, a religious-based social change organization. Accounting skills, familiarity with computers using accounting software required. Office management experience desirable. Salary commensurate with qualifications. Persons encouraged to apply regardless of religious affiliation, race, sex, sexual orientation, or nature of disability. Send resume by March 31, to Joan Clark, AFSC, 407 S Dearborn, #370, Chicago, Illinois 60605. (30)

HELP-WANTED

Excellent income for part-time home assembly work. For information send \$1 and self-addressed stamped envelope to: Metropolitan Enterprises, PO Box 11231, Norfolk, VA 23517. (30)

All-volunteer women's counseling collective is interviewing new members for lesblan counseling team. 4-8 hrs/wk. MA preferred: experience required. LICSW supervision. Send resume and letter of intent to: Women's Counseling and Resource Center, 1555 Mass Ave, Cambridge, MA. Att: TH Night. (32)

GENERAL MANAGER ROCKY MOUNTAIN AREA DISCO

Experienced person wanted to manage a disco in the Denver area. Included in responsibilities: liquor control, party planning, hiring, and full managerial duties. Must know this business well. Please write to or send resume to GCN Box 109. (30)

PART-TIME ATTENDENT

Flexible hours on weekends. Willing to train in personal care. JP area. 524-3141. (c)

SOCIAL CHANGE JOBS

COMMUNITY JOBS, a nonprofit newspaper, lists progressive jobs and internships nationwide that you can believe in! Jobs in women's rights, community organizing, the environment peace and more. Current listing \$3.00. Community Jobs, Box 221, 1520 16th Street NW, Washington, DC, 20036. (x)

GCN JOB OPENINGS

Gay Community News seeks Marketing Director/Classified Ad Mgr and Design Director. MD/CAM: Increase sub sales using direct mail marketing, disp + class ads in other pubs., and renewal campaigns. Prepare for typeset., lay out weekly classifieds, perform related bkpg, billing duties. Requires strong admin., creative, org. skills. DD: Estab. overall design of paper, oversee production night. Design or assign front cover, centerspread, bk supplement graphics. Requires strong graphic design/art skills. Famil w/type specs + design/layout exp preferred. Both pos require commitment to gay/lesbian liberation, feminism, anti-racist politics, and collective decision-making. Salary \$7800 and pd health/life ins, 3 wks' pd vacation, unlimited sick leave. Send cover letter and resume to Gordon Gottlieb, GCN, 167 Tremont St., #5, Boston, MA 02111 by Feb 1. Lesbians and gay men of color particularly encouraged to apply. (c)

TRAVEL AGENCIES

FOREX TRAVEL

Phone 482-2900
76 Arlington St.
at Boston Park Plaza

SUMMER RENTALS

Provincetown — Jamaica Plain Real Estate, your Boston Broker for Provincetown. Summer rentals by the week or by the night. Call Sue at 524-5464. (42)

VACATIONS

GREENHOPE FARM

A complete country experience. Veg. home cooking on a woodburning stove, friendly farm animals, rustic comfortable space for women only. Ski from our door — magnificent mtn. scenery. Enchanting + unforgettable. Get away from it all. (802)533-7772. Open year-round. (30)

RESORTS

BRINLEY VICTORIAN INN

Explore Newport but let us harbor you with warm + friendly service, romantic Victorian decor. fresh flowers, cont. brkft. (401)849-7645. (13/1)

VISIT A WINTER WONDERLAND

In the heart of New Hampshire's White Mountains, THE HIGHLANDS INN has miles of x-country ski trails, ice skating, snowshoeing. Downhill skiing and sleigh rides nearby. Lovely rooms, private baths. GREAT MID-WEEK DISCOUNTS! Grace & Judi, Innkeepers. Box 118G Bethlehem, NH 03574, (603)869-3978. (33)

CHECK'ER OUT AT THE CHECK'ER INN

Dbl rms, coffee by fireside, pkg, apts also avail, 1 blk bay, open year round. 487-9029, 25 Winthrop St, P'town, MA 02657

GABRIEL'S

Guest rooms and apartments. Centrally located. Hot tub, garden patio, cable tv, coffee. 104 Bradford St. Provincetown, MA 02657. Reservations: (617) 487-3232. Open year round.

ACCOMMODATIONS

VERMONT GUESTHOUSE

Bed + Cont Bkfst for Lesbians and Gay Men in a country village house 2 hrs fr Bos. Yr-round. Nr lakes, hikes, skiing. Dave + Mike (802)348-7840.

SERVICES

General Cleaning

Weekly basis, references available
Call Brad before 10 am, 242-7030
(30)

GAY MEN'S THERAPY GROUP

Openings. Group focus is on intimacy, gay identity, relationships. Individual therapy also available. Sliding fee. Call Francis Giambrone 628-6988.

MASS. BAY COUNSELING ASSOCIATES COPLEY SQUARE

INDIVIDUALS, COUPLES
AND GROUP COUNSELING
ALCOHOL COUNSELING
HYPNOTHERAPY
SEX THERAPY
INSURANCE ACCEPTED
(617) 353-0225 for appt.

COUNSELING—PSYCHOTHERAPY

For individuals or couples, long or short term. Reasonable rates, sliding scale. John Graves, 266-2069. Formerly 6 years with HCHS. (35)

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

ACCOMMODATIONS

OASIS GUEST HOUSE
22 Edgerly Rd.
Boston, MA 02115
(617) 267-2262

RESUMES

AT YOUR SERVICE
634 Mass Ave.
Cambridge, MA 02139
(617) 547-7117

ACUPUNCTURE

SEAN VARNUM
Suite 401
678 Mass Ave.
Cambridge, MA 02139
(617) 576-2144
(617) 321-8818

CHIROPRACTORS

DR. EDWARD COHEN
Brookline Family
Chiropractic Office
1330 Beacon St.
Brookline, MA 02146
(617) 734-7744

DR. JONATHAN D. STEIN
375 Harvard St.
Brookline, MA 02146
(617) 232-7200

DR. DAVID MOULTON
678 Mass Ave
Suite 405
Cambridge, MA 02139
864-1197

DR. JAN RISING
418 Washington St.,
Suite 112
Brighton, MA 02135
(617) 782-0267

ELECTROLYSIS

Judy Feiner
678 Mass Ave
Cambridge, MA 02139
(617) 497-2019

GYMS

SOUTH END GYM
46 Waltham St.
South End, Boston MA
(617) 451-3514

MOVERS

BOSTON TRUCKING CO.
(617) 641-1234

DENTISTRY

DR. RICHARD BANKHEAD
DR. PAUL GROIPEN
1259 Hyde Park Ave.
Hyde Park, MA 02136
(617) 364-5500

JOHN C. BARNA, D.M.D.
739 Boylston St.
Boston, MA 02116
(617) 353-1500

FLORISTS

REMEMBRANCES FLORAL
DESIGN
12 Mt. Auburn St.
Watertown Square, MA
02172
(617) 926-4289

HOME REPAIRS

GEORGE W. CASPER
47 Waldeck St.
Dorchester, MA 02124
(617) 288-3228

INSURANCE

DAVID L. COLLINS, CLU
Suite 830
50 Congress St.
Boston, MA 02109
1-800-352-3185

LANDSCAPE DESIGN/ BUILD

ROGER WASHBURN
Licensed Landscape
Architect
53 Hawthorne St.
Somerville, Ma. 02144
(617) 776-6377

ACCOUNTING/BOOKKEEPING

AT YOUR SERVICE
634 Mass Ave.
Cambridge, MA 02139
(617) 547-7117

TAX PREPARATION

MARJORIE E. POSNER
33 Ashcroft St.
Jamaica Plain, MA 02130
524-7565

T-SHIRT PRINTING

COMMUNITY GRAPHIC
SERVICES
Anni Waterflow
17 Shepton St.
Dorchester, MA 02124
(617) 288-3106

AUDITING/TAXES

LILLIAN GONZALEZ
Certified Public Accountant
160 State Street
Boston, MA 02109
(617)423-1060

MEDICAL/COUNSELING

TAPESTRY, Inc.
20 Sacramento St.
Cambridge, MA 02138
(617) 661-0248

FENWAY COMMUNITY
HEALTH CENTER
16 Haviland St.
Boston, MA 02115
(617) 267-7573

JACK CEMPELLIN, M.S.
COUNSELING AND
HYPNOSIS
8 Woodbury Court
Salem, MA 01970
(617) 745-2939

FRANCIS GIAMBRONE,
MA, COUNSELING
110 Orchard St.
Somerville, MA 02144
(617) 628-6988

NORTH SHORE CMHC
COUNSELING
47 Congress St.
Salem, MA 01970
(617) 744-5322

PLACE/HOTLINE AND
COUNSELING
32 Rutland St.
Boston, MA
(617) 267-9150

ALLAN SINGER, LICSW
PSYCHOTHERAPIST
Copley Square
Boston, MA 02116
(617) 266-2240

THE NEXT STEP
Counseling and Training
Cambridge & Newton
Offices
(617) 491-6430

CLINICAL PSYCHOLOGICAL ASSOCIATES

(617) 269-8382
SOUTHERN JAMAICA
PLAIN HEALTH CENTER
687 Centre St.
Jamaica Plain. MA 02130
(617) 522-5900

COUNSELING
ASSOCIATES
23 East Main St.
Westboro, MA 01581
(617) 366-8576

MASS. BAY
COUNSELING ASSOC.
35 Huntington Ave. #331
Boston, MA 02116
(617) 353-0225

ARADIA COUNSELING
FOR WOMEN
520 Commonwealth Ave.
Kenmore Square
Boston, MA 02115
(617) 247-4861

GAY AND LESBIAN
COUNSELING SERVICE
600 Washington St., Rm. 219
Boston, MA 02111
542-5188

DR. KENNETH H. ORTH
Psychotherapist
319 Mass. Ave.
Arlington, MA 02174
(617) 643-1112

DR. STEPHEN GOLBURGH
Licensed Clinical
Psychologist
1330 Beacon St. #231
Brookline, MA 02146
(617) 734-6996

DATING SERVICES

BUDDY'S
New England Area
(603) 880-7625

CAREER COUNSELING

PAULA HERRINGTON
(617) 628-9043

PODIATRY

A HOUSECALL
Jeanne M. Arnold, DPM
William A. Sandberg, DPM
(617) 396-7527

ILLUSTRATION/DESIGN

Jean Vallon
75 Everett St.
Jamaica Plain, MA 02130
(617) 522-3278

REAL ESTATE

MARK THOMAS CO, LTD
Mark Zimmerman
Charles St.
Boston, MA 02114
(617) 227-2209

RACHAEL REALTY CO. INC.
318 Harvard St. #31
The Arcade Building
Brookline, MA 02146
277-0230

REMODELING

T.H.E. CONTRACTORS, INC.
36 Pine St.
Chelsea, MA 02150
(617) 889-4347

LITTLE BEAR AND COM-
PANY
(617) 296-1770

BOOKSTORES

GLAD DAY BOOKSTORE
43 Winter St.
Boston, MA 02108
(617) 542-0144

TRAVEL

FOREX TRAVEL
76 Arlington St.
Boston Park Plaza
482-2900

NOBSCOTT TRAVEL
AND SHUTTLE SERVICE
795 Water St.
Framingham, MA 01701
(617) 877-2278
(617)235-2040

WOMEN

NEW WORDS BOOKSTORE
186 Hampshire St.
Cambridge, MA 02139
(617) 876-5310

WOMENCRAFTS, INC.
P.O. Box 190
373 Commercial St.
Provincetown, MA 02657

WOMEN'S BARS

SOMEWHERE/ELSE
295 Franklin St.
Boston, MA
423-7730

This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469.

CALENDAR

February 9 to February 16

9 saturday

Boston — Love and Intimacy in the AIDS Years: a safe sex forum sponsored by the AIDS Action Committee. 1-4:30PM, Boston High School auditorium, 123 Arlington St. Free. Interpreted for the hearing impaired. Info: AIDS Action Line, 536-7733.



Durham, NH — Libana: a women's chorus, benefit performance for A Safe Place, battered women's shelter; Strafford Room, UNH Memorial Union Building. 8PM. \$5 advance, \$6 at door, \$4/seniors. Info: (603) 436-7924.

Cambridge — Photography show by Susan Bernstein; Modern Times Cafe, 134 Hampshire St. Show continues through February. Info: 354-8371.

Boston — Rhythms, a play about women, race and sex. Palace Road Theater. Mass. College of Art. 621 Huntington Ave. 8PM. \$5. (Fri., Sat. and Sun. through Feb. 24.) Info: 232-1555 x318.

Cambridge — Tropical get-away cruise dance sponsored by Amethyst Women. 9PM-1AM, YWCA, 7 Temple St., Central Sq. Drug- and alcohol-free. Childcare provided. \$4, more or less.

Cambridge — Lesbian Singles; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. All women welcome. \$1. Info: 661-3633.

Boston — Valentines' Potluck for women sponsored by Daughters of Bilitis. 7:30PM. \$3 donation. Bring your favorite hearty dish! Info: 661-3633.

10 sunday

Brookline — Potluck get-together of BBANGL (Brookline/Brighton Area Neighborhood Gays & Lesbians). Info: 734-9616.

Boston — Liturgy in Celebration of Women sponsored by Dignity (lesbian and gay Catholics). Arlington Street Church basement, corner of Arlington and Boylston. 5:30PM. Everyone welcome.

Cambridge — Black & White Men Together discussion with speaker on current events in South Africa; Phillips Brooks House, Harvard Yard. 1-5PM. Info: 536-1160.

Cambridge — Bodyworks Gym for Women anniversary party. 5:30-9PM, 53 River St., Central Sq. Info: 576-1493.

Boston — Black Women, Black Men Together: Our Struggle Continues; a Black Men's Association forum. 558 Mass. Ave. 5PM. \$2. Info: 353-0719 or 782-0408.

Cambridge — Art show opening: paper cut-outs by Carol Pugliese, with poetry by Robin Mack-Rafikkahre and percussion by Jacqui Mac; Rising Phoenix Gallery, 244 Columbia St.; 1-4PM; Info: 492-7522.

11 monday

Cambridge — Black & White Men Together: "Resisting Racism Discussion Group." 8PM. Info: 536-1160.

Black History Month February 1985

Beacon Hill — Out of Africa exhibit; Doric Hall, State House; Mon-Fri., 10AM-4PM; Info: 223-0058.

Framingham — An Independent Woman: the Art and Life of Meta Warrick Fuller; sculptures, photos, letters, poetry and text by Harriet Forte Kennedy; Danforth Museum. Info: 620-0050 (Through Feb. 22).

Downtown — A Revolution in the Minds of the People, a history of Revolutionary Boston through the eyes of Blacks, women and working people of the time; For ages 9-12; Old South Meeting House, 310 Washington St; 3-5PM; Reservations: 482-6439.

Copley Square — Boston Afro-American Artists: paintings, sculpture and handicrafts; Boston Public Library; 9AM-5PM; Info: 536-5400.

Downtown — Of Phyllis Wheatley: Ode to an Early American Black Poet; Old South Meeting House, 310 Washington St; 10AM-4PM; Info: 482-6439.

South End — Black Images: Past, Present and Future, an exhibit on institutional racism and positive Black leaders; Harriet Tubman House, 566 Columbus Ave; Mon-Fri, 9AM-6PM. Info: 536-2842.

11 monday

Roxbury — Karen Fields, author of *Lemon Swamp and Other Places*, reading and discussion; Dudley Branch, Boston Public Library, 65 Warren St; 6PM.

10 sunday

Fenway — Paule Marshall, author of *Brown Girl/Brownstones*, lecture and reading; Museum of Fine Arts, Huntington Ave; 3PM; Info: 267-9300 x300.

12 tuesday

South End — Unity Through Creativity, an ethnic dance ensemble; Harriet Tubman House, 566 Columbus Ave; 11AM. Info: 536-2842.

Cambridge — Open poetry reading to celebrate Black History; MIT Black Student Union lounge, Walker Bldg.; 7:30PM; Info: 253-4802.

14 thursday

Cambridge — Practical & Psychological Aspects of Harassment panel; Compton Rm, Bldg. 26-110, MIT; 7PM; Info: 253-4802

18 monday

Boston — Black classical composers on WGBH radio, 89.7 FM; 8-11:30PM.

21 thursday

Downtown — Women We Looked Up To: Interviews with Black Women, a lecture by Ruth Hill; Old South Meeting House, 310 Washington St; 12:15PM; Info: 482-6439.

Cambridge — To Be Young, Gifted and Black, a drama on the life of Lorraine Hansberry; Mt. Auburn Branch, Cambridge Public Library, 64 Aberdeen Ave; Info: 498-9085.

14 thursday

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

Salem — North Shore Gay & Lesbian Alliance's "Valentine's Party at the Daniel's House"; 1 Daniel's St. 7PM. \$3 members, \$5 non-members. Cash bar, hors d'oeuvres. Info: 745-3848.

15 friday

Boston — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

16 saturday

Truro — Music Retreat for Women featuring Alix Dobkin & Debbie Fier. Continues through the 18th. Info: 771-8298.

Cambridge — Lavender Hearts: Stories of Lesbian Romance and Erotica, by Jennifer Justice. 186 Hampshire (New Words Bookstore basement), Inman Sq. Two shows: 7 and 9PM. \$5. Reservations: 776-4514.

Jamaica Plain — Same-sex intimacy workshop for gay and straight men. Boston Institute for Social Therapy and Research, 715 Centre St. 2-5PM. \$10. Registration: 524-7710.

Provincetown — Womantide Magazine benefit: poetry, prose and more. 7:30PM; dancing at 10PM. Cash bar, non-alcoholic beverages available. P'town Town Hall. \$6. Info: 487-3574.



Alix Dobkin, see Feb. 16

12 tuesday

Cambridge — Protest Harvard investment in South Africa. Holyoke Center, Mass. Ave., Harvard Sq. 5-6:30PM. Info: All People's Congress, 424-1176.

Boston — Red and White Ball to benefit Boston Gay Men's Chorus. Greystone's, 8 Kingston St. 9PM-2AM. \$10. Info: 482-6983.

Cambridge — "Coming Out: Substance Abuse," a discussion with Teri Freeman of G.L.C.S.; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. All women welcome. 8PM. \$1. Info: 661-3633.

13 wednesday

Boston — Lesbian/Gay Community Networking Breakfast, 8AM at Club Cafe, 209 Columbus Ave. Sponsored by Boston Lesbian/Gay Political Alliance and Mass. Gay Political Caucus. All are welcome.

Notes

aids on t.v.

"AIDS: Chapter One" on Nova, PBS, Feb. 12, 1985.

Since the first diagnosis of a case of AIDS in 1981, international attention has focused on our community — attention that has often been sensationalized and exploitative. Fortunately, a forthcoming Nova program, entitled "AIDS: Chapter One," is a responsible documentary on the first years of research and their clinical applications. Many of the primary AIDS researchers in this country and France were interviewed, and I appreciated being given a glimpse of their compassion and their deep commitment to their work. Dr. James Curran speaks of the first time he met an AIDS patient, a man who happened to come from his home state and who was the same age as he. Researcher Dr. Harold Jaffe reveals the pain experienced by doctors and nurses who meet AIDS patients, get to know and care for them, and then watch them die.

The politics of AIDS research are referred to but not aggressively addressed; for instance, the race between Dr. Robert Gallo at the National Cancer Institute and Dr. Luc Montagnier at the Pasteur Institute in France to isolate the AIDS virus is depicted in detail. Montagnier is credited with first publishing the results of his discovery of LAV (Lymphadenopathy Associated Virus), while Gallo is given the opportunity to explain why he had not published his simultaneous discovery of HTLV-III. I was left wondering why Gallo continues to receive all the credit for the isolation of the virus, and why it is always referred to as HTLV-III. Also the homophobia resulting from the link between AIDS and the gay community was mentioned only in passing.

In addition to recording the human side of the research and those who conduct it, the piece introduces us to two men with AIDS, Bobby Reynolds of San Francisco and Boston's Kevin McConville. These men form a necessary element of the program; without them, there is no point to the statistics and laboratory machinations.

Of all the notable men (and they are all men) whom we meet in this piece, McConville leaves the deepest impression. His concentrated intensity carries through the story of the death of his hospice buddy, Bill, to McConville's own acknowledgement that he now has AIDS.

I could not help comparing this program to "AIDS: Profile of an Epidemic," which aired last year. "Profile" was criticized for presenting one AIDS patient from each of the high-risk groups, neglecting to emphasize that the overwhelming majority of the people with AIDS are homosexual. "AIDS: Chapter One" errs in the opposite direction; mention is made of the other high-risk groups, yet we only see two white gay men. A large number of the gay men with AIDS are people of color, yet this fact is not presented, nor even alluded to.

The body of scientific and medical information presented in "AIDS: Chapter One" is extensive, and for the most part, clearly presented. There are a few places in which the thread seems to be lost, but this may have been due to an overload of information.

Overall, "AIDS: Chapter One" is an important program that documents the winding trail of AIDS research through its successes and disappointments. Having this information arranged chronologically will doubtless prove to be a valuable resource. Our community is fortunate that the task was handled tastefully and with integrity; we need not fear that those who use AIDS to further harass and oppress us will garner any support as a result of this Nova program.

— Susan Fleischmann
with help from Christine Guilfooy

Calendar compiled by Miranda Kolbe

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